TRIPLE YOGA

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Dedicated
to
All Seekers
of
Truth

SRI SWAMI SIVANANDA

Born on the 8th September, 1887, in the illustrious family of Sage Appayya Dikshitar and several other renowned saints and savants, Sri Swami Sivananda had a natural flair for a life devoted to the study and practice of Vedanta. Added to this was an inborn eagerness to serve all and an innate feeling of unity with all mankind.

His passion for service drew him to the medical career; and soon he gravitated to where he thought that his service was most needed. Malaya claimed him. He had earlier been editing a health journal and wrote extensively on health problems. He discovered that people needed right knowledge most of all; dissemination of that knowledge he espoused as his own mission.

It was divine dispensation and the blessing of God upon mankind that the doctor of body and mind renounced his career and took to a life of renunciation to qualify for ministering to the soul of man. He settled down at Rishikesh in 1924, practised intense austerities and shone as a great Yogi, saint, sage and Jivanmukta.

In 1932 Swami Sivananda started the Sivanandashram. In 1936 was born The Divine Life Society. In 1948 the Yoga-Vedanta Forest Academy was organised. Dissemination of spiritual knowledge and training of people in Yoga and Vedanta were their aim and object. In 1950 Swamiji undertook a lightning tour of India and Ceylon. In 1953 Swamiji convened a 'World Parliament of Religions'. Swamiji is the author of over 300 volumes and has disciples all over the world, belonging to all nationalities, religions and creeds. To read Swamiji's works is to drink at the Fountain of Wisdom Supreme. On 14th July, 1963 Swamiji entered Mahasamadhi.

PUBLISHERS' NOTE

Several works of Sri Swami Sivanandaji on different systems of Yoga have already been published. The present publication can be called, in other words, the Yoga of Synthesis; for herein can be found, at a glance short, analytical notes on the systems of Raja Yoga, Bhakti and Vedanta.

It is generally agreed that Karma Yoga forms the preparatory basis for the other three paths. Therefore, a separate section on the same subject has been appended to this book.

The first section is comprised of the primary lessons on Raja Yoga given through the correspondence course of the Yoga-Vedanta Forest University (now Academy).

It should be noted, however, that no system can effect by itself an integral spiritual development of the personality of man. All systems are in fact inter-connected with each other. It is also true that some are very emotional by temperament, some prefer occultism and psycho-analytical investigations, and yet some others appreciate the philosophy of Vedanta more than any other system.

Each one has a particular preference for a particular course of Sadhana, and is at liberty to follow the path suited to his temperament. But if he is to achieve quick progress at all, on his chosen path, it is essential that he must take recourse to the help from the other systems. ***Triple Yoga***, therefore, meets that need—providing the reader with an elementary knowledge of all the important branches of Yoga Sadhana.

1st January, 1953. —***THE DIVINE LIFE SOCIETY***

GURU VANDANA

ॐ नमो ब्रह्मादिभ्यो ब्रह्मविद्यासम्प्रदायकर्तृभ्यो
वंशर्षिभ्यो महद्भ्यो नमो गुरुभ्यः।।
सर्वोपप्लवरहितः प्रज्ञानघनः प्रत्यगर्थो ब्रह्मैवाहमस्मि ।।

Om. Prostrations to Brahma and others, the great Gurus, the givers of knowledge of Brahman, through tradition (i.e., the line of Guru-Sishya Parampara), the Rishis of (our) line. I am that Brahman Itself, the Internal Substance, the Mass of Consciousness, free from all faults.

ॐ नारायणं पद्मभवं वसिष्ठं शक्तिं च तत्पुत्रपराशरं च।
व्यासं शुकं गौडपदं महान्तं गोविन्दयोगीन्द्रमथास्य शिष्यम् ।।

श्रीशङ्कराचार्यमथास्य पद्मपादं च हस्तामलकं च शिष्यम् ।
तं तोटकं वार्तिककारमन्यान्-अस्मद्गुरून् सन्तत मानतोऽस्मि।।

I prostrate myself to Lord Narayana, Brahma, Vasishtha, Shakti, his son Parashara, Vyasa, Shuka, Gaudapada, Govindapada, his disciple Sri Sankaracharya, his disciple Padmapadacharya, Hastamalaka, Totaka, Sureshwaracharya, the commentator, and all other Brahmavidya Gurus.

श्रुतिस्मृतिपुराणानामालयं करुणालयम् ।
नमामि भगवत्पादं शङ्करं लोकशङ्करम् ।।

I salute to Sri Shankara Bhagavadpada, the bestower of peace and auspiciousness to the world at large, the ocean of mercy, and the seat of all learning inculcated in the Shruti, Smriti and Purana.

शङ्करं शङ्कराचार्यं केशवं बादरायणम् ।
सूत्रभाष्यकृतौ वन्दे भगवन्तौ पुनः पुनः।।

I adore, again and again, the Lord Siva who is Shankaracharya and

the Lord Vishnu who is Badarayana (Bhagavan Vyasa), who wrote the Sutras (Vedanta) and the commentaries.

ईश्वरो गुरुरात्मेति मूर्तिभेदविभागिने।
व्योमवद् व्याप्तदेहाय दक्षिणामूर्तये नमः।।

I prostrate myself to Dakshinamurti who manifests himself in the three different forms as God, Preceptor and Self, and whose body is all-pervading like the sky.

SHANTI MANTRAS

ॐ शं नो मित्रः शं वरुणः। शं नो भवत्वर्यमा। शं न इन्द्रो बृहस्पतिः। शं नो विष्णुरुरुक्रमः। नमो ब्रह्मणे। नमस्ते वायो। त्वमेव प्रत्यक्षं ब्रह्मासि। त्वामेव प्रत्यक्षं ब्रह्म वदिष्यामि। ऋतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद् वक्तारमवतु। अवतु माम्। अवतु वक्तारम्।। ॐ शान्तिः शान्तिः शान्तिः ।।१ ।।

1. May the Sun (Mitra) be good to us. May Varuna be good to us. May the Sun (Aryama) be good to us. May Indra and Brihaspati be good to us. May Vishnu of great strides be good to us. Prostration to the Brahman. Prostrations to Thee, O Vayu! Thou art indeed the visible Brahman. I shall proclaim Thee visible Brahman. I shall call Thee the just. I shall call Thee the true. May That protect me. May That protect the teacher. May (That) protect me. May (That) protect the teacher. Om Peace, Peace, Peace!

ॐ सह नाववतु। सह नौ भुनक्तु। सह वीर्यं करवावहै। तेजस्विनावधीतमस्तु। मा विद्विषावहै।। ॐ शान्तिः शान्तिः शान्तिः ।।२ ।।

2. May (That) protect us both (teacher and pupil). May (That) cause us both to enjoy the bliss of Mukti. May we both exert to find out the true meaning of the scriptures. May our studies be fruitful. May we never quarrel with each other. Om Peace, Peace, Peace!

ॐ यश्छन्दसामृषभो विश्वरूपः। छन्दोभ्योऽध्यमृतात्सम्बभूव। स मेन्द्रो मेधया स्पृणोतु। अमृतस्य देव धारणो भूयासम्। शरीरं मे विचर्षणम्। जिह्वा मे मधुमत्तमा। कर्णाभ्यां भूरि विश्रुवम्। ब्रह्मणः कोशोऽसि मेधयाऽपिहितः। श्रुतं मे गोपाय।। ॐ शान्तिः शान्तिः शान्तिः ।।३।।

3. May He who is the Supreme among the Vedas, who is of Cosmic Form, who has been born of the immortal Vedas, who is the Lord of all,—strengthen me with wisdom. May I become the possessor of the wisdom that leads to immortality. May my body be fit (for meditation). May my tongue become extremely sweet. May I hear much with my ears. Thou art the sheath of the Brahman, enveloped by intelligence. May Thou protect what I have heard. Om Peace, Peace, Peace!

ॐ अहं वृक्षस्य रेरिव। कीर्तिः पृष्ठं गिरेरिव। ऊर्ध्वपवित्रो वाजिनीव स्वमृतमस्मि। द्रविणं सवर्चसम्। सुमेधा अमृतोऽक्षितः। इति त्रिशङ्कोर्वेदानुवचनम्॥ ॐ शान्तिः शान्तिः शान्तिः॥४॥

4. I am the mover (cutter) of the tree (of earthly existence). My fame is like the mountain's peak. Supremely pure am I. I am the very Immortal One as He is in the Sun. I am the lustrous wealth. I am of great wisdom, immortal, undecaying. So runs Trishanku's teaching of wisdom. Om Peace, Peace, Peace!

ॐ पूर्णमदः पूर्णमिदं पूर्णात्पूर्णमुदच्यते। पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते॥ ॐ शान्तिः शान्तिः शान्तिः॥५॥

5. The whole is that. The whole is this. The whole was born of the whole. Taking the whole from the whole, what remains is the whole alone. Om Peace, Peace, Peace!

ॐ आप्यायन्तु ममाङ्गानि वाक् प्राणश्चक्षुः श्रोत्रमथो बलमिन्द्रियाणि च सर्वाणि। सर्वं ब्रह्मौपनिषदं माहं ब्रह्म निराकुर्यां मा मा ब्रह्म निराकरोदनिराकरण- मस्त्वनिराकरणं मे अस्तु। तदात्मनि निरते य उपनिषत्सु धर्मास्ते मयि सन्तु ते मयि सन्तु॥ ॐ शान्तिः शान्तिः शान्तिः॥६॥

6. May my limbs, speech, Prana, eye, ear, strength and all my senses grow vigorous. All is the Brahman of the Upanishads. May I never deny the Brahman. May the Brahman never spurn me. May there be no denial of the Brahman. May there be no spurning by the

Brahman. May all the virtues recited by the Upanishads repose in me delighting in the Atman. May they in me repose. Om Peace, Peace, Peace!

ॐ वाङ् मे मनसि प्रतिष्ठिता। मनो मे वाचि प्रतिष्ठितम्। आविरावीर्म एधि। वेदस्य म आणीस्थः। श्रुतं मे मा प्रहासीरनेनाधीतेनाहोरात्रान्संदधाम्यृतं वदिष्यामि। सत्यं वदिष्यामि। तन्मामवतु। तद्वक्तारमवतु। अवतु माम्। अवतु वक्तारम्। अवतु वक्तारम्॥ ॐ शान्तिः शान्तिः शान्तिः॥७॥

7. My speech is rooted in my mind. My mind is rooted in my speech. Brahman, reveal, reveal Thyself to me. Ye, mind and speech, enable me to grasp the Truth that the scriptures teach. May what I have heard slip not from me. I join day with night in study. I speak the just; I speak the truth. May That protect me. May That protect the teacher. May (That) protect me. May (That) protect the teacher. Om Peace, Peace, Peace!

ॐ भद्रं नो अपिवातय मनः॥ ॐ शान्तिः शान्तिः शान्तिः॥८॥

8. May my mind and all these (body, Indriyas, Prana, etc.) be good and well. Om Peace, Peace, Peace!

ॐ भद्रं कर्णेभिः शृणुयाम देवाः भद्रं पश्येमाक्षभिर्यजत्राः। स्थिरैरङ्गैस्तुष्टुवाँसस्तनूभिर्व्यशेम देवहितं यदायुः। स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः। स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु॥ ॐ शान्तिः शान्तिः शान्तिः॥९॥

9. O gods; may we, with our ears, hear what is auspicious. O ye, fit to be worshipped; may we, with our eyes, see what is auspicious. May we enjoy the life allotted to us by the gods, offering our praise with our bodies strong of limb. May Indra, the powerful, the ancient of fame, vouchsafe us prosperity. May he, the nourisher and possessor

of all wealth, give us what is well for us. May the Lord of swift motion, the destroyer of evil, be propitious to us. May the protector of the great ones protect us. Om Peace, Peace, Peace!

ॐ यो ब्रह्माणं विदधाति पूर्वं। यो वै वेदांश्च प्रहिणोति तस्मै। तं ह देवमात्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये।। ॐ शान्तिः शान्तिः शान्तिः ।।१० ।।

10. He who creates Brahma in the beginning, and who gives to him the Vedas, in That Divine Being who illumines my intellect, I take refuge. Om Peace, Peace, Peace!

THE UNIVERSAL PRAYER

O Adorable Lord of Mercy and Love!
Salutations and prostrations unto Thee.
Thou art Omnipresent, Omnipotent and Omniscient.
Thou art Satchidananda.
Thou art the Indweller of all beings.

Grant us an understanding heart,
Equal vision, balanced mind,
Faith, devotion and wisdom.
Grant us inner spiritual strength
To resist temptations and to control the mind.
Free us from egoism, lust, greed, hatred, anger
and jealousy.
Fill our hearts with divine virtues.

Let us behold Thee in all these names and forms.
Let us serve Thee in all these names and forms.
Let us ever remember Thee.
Let us ever sing Thy glories.
Let Thy Name be ever on our lips.
Let us abide in Thee for ever and ever.

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TRIPLE YOGA

FOURTEEN LESSONS ON RAJA YOGA

FOREWORD

The following fourteen elementary lessons on Raja Yoga are meant for the seeker who said, 'Yoga is my ideal, but I know not whether it is a kind of mystic esoterism of the psyche, or a process of acquiring supernatural feats coveted by earthly mortals.' Here is, consequently, a comprehensive, clear and succinct exposition of the wonderful, psycho-analytical and highly rational system of Raja Yoga, which goes a long way to dispel wrong notions of its true nature, and emphasises its extraordinary value in the emolument of true happiness and an integral development of the personality of man.

Here is found an enumeration of Patanjali's octagonal system which begins with ethical discipline and ends with the final dissolution of the individual perception in the cosmic consciousness-whole. Auxilliary notes have been added to this to specify the qualifications required of Yogic student, the diet to be chosen, the process of harmonising the mental modifications, etc. Added to these is an exposition of the Philosophy of Om which provides a basis for the practice of concentration and meditation.

No impossible methods are advocated herein. No one need forsake his or her avocation to pursue the path of Yoga. No sectarian doctrine hovers round its objectives. No allegiance is demanded to a particular cult. The science of Raja Yoga is universal: it is applicable to all. Here indeed is shown the way to live a full and happy life to one's own personal advantage and usefulness to others.

Lesson One

WHAT IS YOGA?

1. Salutations to Sadguru and Maharshi Patanjali, the exponent of Raja Yoga.

2. Now then an exposition of Raja Yoga.

3. Raja Yoga is restraint of the waves or thoughts or modifications of the mind.

4. Yoga is union with the Lord or the Supreme Soul.

FRUITS OF YOGA

5. Yoga brings physical and mental efficiency.

6. Yoga gives good concentration, good health, balance of mind and peace of mind.

7. Yoga bestows liberation from the wheel of births and deaths.

8. Yoga confers immortality, eternal bliss, freedom, perfection, perennial joy and everlasting peace.

9. 'Raja Yoga' means 'King of Yogas,' because it directly concerns with the mind.

THE THREE GUNAS

10. The mind is made up of three qualities, viz., Sattva, Rajas and Tamas.

11. Sattva is purity, goodness, harmony, light and wisdom.

12. Rajas is passion, action and motion.

13. Tamas is inertia, darkness and ignorance.

14. Internal fight is going on between Sattva and Rajas-Tamas.

15. Convert Tamas into Rajas through work and Rajas into Sattva through meditation.

16. Sadhana or Abhyasa is any spiritual practice that helps the aspirant to concentrate his mind and realise God.

17. Sadhaka means an aspirant or Yoga student who does Sadhana or Yogabhyasa.

18. God exists. He is omnipotent, omniscient and omnipresent. He is Indweller, Inner Ruler, Creator, Protector.

19. God is truth. God is love. God is wisdom. God is peace. God is infinity. God is eternity. God is immortality. God is beauty. God is purity. God is perfection. God is freedom.

THE UNIVERSAL SUBSTRATUM

20. God is the exquisite taste in Vimto, Orange. He is the strength

in an acrobat. He is the fragrance in the jasmine. He is the intelligence in mind.

21. He gives light and power to the intellect, the Prana or the energy and the senses.

22. He dwells in your heart. He is in you, and you are in Him.

23. He is closer to you than your breath in the nose, than your jugular vein.

24. He pumps blood in your arteries. He converts food into chyle and blood.

25. He opens and shuts your eyelids.

26. There is an urge in everybody to attain perfection, freedom and immortality. This indicates that God exists.

27. Peace, Immortality and eternal bliss can be obtained in God alone.

28. Who has created this body and mind? Who directs the mind? Who protects the child in the womb? He is God, Lord of Nature.

29. He is Saktiman or Sakta, who rules over Sakti (energy or nature).

30. Who keeps order in this universe? Who has divided the seasons? Look at the sky. Who is the Creator of the sun, moon and stars? He is God.

PRELIMINARY SADHANA

31. Get up at 4 a.m. This period is favourable for meditation.

32. The mind is refreshed now. The external atmosphere is calm.

33. You can sit on Padma Asana (lotus pose) or any comfortable pose.

34. You can sit on a chair or an easy chair and meditate. But do not allow sleep to overpower you.

35. Concentrate on the space between the two eyebrows (Trikuti or Bhrukuti) with closed eyes.

36. Salute to your Guru or Yoga Teacher first.

37. Have a sitting for 10 minutes and gradually increase the period to half or one hour.

38. Recite mentally Om Om Om.

39. Associate the ideas of infinity, eternity, immortality, eternal bliss and supreme peace with Om.

40. The mind will run, but bring it back again and again to the point or centre.

QUESTIONS

1. What is Yoga?
2. What is Raja Yoga?
3. What are the fruits of Yoga?
4. What are Sattva, Rajas and Tamas?
5. What is Sadhana?
6. Who is a Sadhaka?
7. Give some proofs for the existence of God.
8. What is the nature of God?
9. What are the poses for meditation?
10. How long to meditate?
11. What is Trikuti?

Lesson Two

QUALIFICATIONS OF A YOGIC STUDENT

1. The Yogic student must have faith and devotion to Guru and the Lord.

2. He must have faith in the teachings of his Guru and in Yogic scriptures.

3. He must have intense aspiration and dispassion.

4. Faith, aspiration and dispassion are the three important qualities of a Yogic student.

5. Non-violence, truthfulness and celibacy are the three fundamental virtues.

6. The Yogic student must be gentle, simple, humble and noble.

7. He must be free from crookedness, cunningness, diplomacy, double-dealing, harshness, rude nature, greed and egoism.

SELFLESSNESS AND COSMIC LOVE

8. He must have the spirit of selfless service. He must serve the poor and the sick. He must share whatever he has with others.

9. He must have cosmic love. He must love all. He must have all-embracing love. He must cultivate this again and again.

10. He must be serene. The Divine Light will dawn in a serene mind only.

11. He must be non-violent, truthful and non-covetous.

12. He must adapt the golden medium or the middle path.

PURITY AND SELF-RESTRAINT

13. He must observe perfect celibacy or he must lead a well-regulated, disciplined life. He must be moderate in everything.

14. He must lead a contented life.

15. He must have perfect self-restraint. He must gradually discipline the senses and keep them under subjugation.

16. He must speak gently, sweetly and truthfully.

17. He must not use vulgar words or harsh words.

18. He must give up intoxicants, liquors and smoking.

19. He must take vegetarian food. There is much nutrition in milk, milk-products, nuts, etc. Animal diet excites the passion and makes the mind turbulent.

VIRTUES FOR RAPID PROGRESS

20. He must possess adaptability, courage, mercy, generosity, tolerance, patience, perseverance, sincerity and complacency.

21. He must be earnest, vigilant and diligent.

22. He must have intense faith, application, tenacity and endurance.

23. He must stick to his ideal and goal.

24. He must be ever cheerful. Cheerfulness is a powerful tonic of the mind.

25. He must have discrimination, fiery determination and firm resolve. He must stick to his resolves.

26. He must be regular in his practice. Regularity is of paramount importance for success in Yoga.

27. He must have equanimity, fortitude and forbearance.

28. He must have manliness and mannerliness.

29. His speech must agree with his thought, and his thought must agree with his action.

30. He must practise introspection and self-analysis daily.

ERADICATE EVIL QUALITIES

31. Give up backbiting and boasting.

32. Annihilate laziness.

33. Eradicate evil habits.

POSITIVE OVERCOMES NEGATIVE

34. In the early morning meditate on "courage" for ten minutes. Mentally repeat "OM COURAGE" when you work and move with people. Feel "I am courageous. I am becoming more and more courageous." You will gradually develop courage.

35. You can develop any virtue through meditation.

36. Concentrate on cultivating two or three important virtues such as truthfulness, mercy, humility, courage. All other virtues will cling to you by themselves.

37. *Nil desperandum*. Never despair. Be hopeful always. Persist in your practice. You will eventually succeed.

38. Positive always overcomes the negative. Develop love: hatred will vanish. Cultivate courage: timidity will disappear. This is the method of Pratipaksha Bhavana (cultivating counter-thoughts or opposite qualities).

QUESTIONS

1. What are the important qualifications of a student?
2. What are the three fundamental virtues?
3. How to develop a virtue?
4. What is the method of Pratipaksha Bhavana?

Lesson Three

YOGIC DIET

1. A diet that is wholly conducive to the practice of Yoga and spiritual progress is called Yogic diet.

2. Diet has intimate connection with the mind.

3. Mind is formed from the subtlest portion or essence of food.

INFLUENCE OF FOOD

4. One becomes purified of his inner nature by the purity of food.

5. Purification of a Sadhaka's inner nature leads to memory of the Self and Self-realisation.

6. Food plays an important part in meditation.

7. Different foods produce different effects on the compartments of the brain.

8. The food should be light, nutritious and Sattvic, for the purpose of meditation.

9. Diet is of three kinds, viz., Sattvic diet, Rajasic diet and Tamasic diet.

QUALITIES OF FOOD

10. Milk, barley, dates, fruits, vegetables, wheat, butter, honey, almonds are all Sattvic foodstuffs. They render the mind pure and calm.

11. Fish, eggs, meat, chillies, asafoetida are Rajasic foodstuffs. They excite passion.

12. Beef, wine, garlic, onions, etc., are Tamasic foodstuffs. They fill the mind with anger, darkness and inertia.

13. A Yogic student should abandon articles of food detrimental to the practice of Yoga.

SELECTION OF DIET

14. He should give up mustard, sour, hot, pungent things, asafoetida, emaciation of body by fasts, etc.

15. Havis Annam, a mixture of boiled rice and ghee is very conducive to Yogic practice.

16. Charu is highly beneficial for the practice of Yoga.

17. Rice is boiled with ghee, white sugar and milk. This is Charu.

18. Instinct or voice within will guide you in the selection of articles of diet.

19. You are yourself the best judge to form a Sattvic Yogic menu to suit your temperament and constitution.

20. The diet should be such as can maintain physical efficiency, good health and mental vigour.

21. The well-being of a man depends on perfect nutrition.

KNOWLEDGE OF DIETETICS

22. Various sorts of intestinal diseases, increased susceptibilities to infectious diseases, lack of vitality and power of resistance, rickets, scurvy, anaemia or poverty of blood, beri-beri, are all due to faulty nutrition.

23. A knowledge of the science of dietetics is essential for every man, if he wants to keep up physical and mental efficiency, good health and a high standard of vigour and vitality.

24. Milk is a perfect food by itself. It is a well-balanced food. It is an ideal food for Yogis during the practice of Pranayama.

25. Butter and sugarcandy are very beneficial for the practitioners of Pranayama. They cool the system.

26. Milk should not be overboiled. It should be immediately removed from the fire, as soon as the boiling point is reached. Too much boiling destroys the vitamins and renders milk quite useless as an article of diet.

27. Chew myrobalan of the yellow variety (Harada). It is a health-giving stuff.

BE JUDICIOUS

28. Do not make sudden changes in your diet. Let the change be slow and gradual.

29. Masticate the food thoroughly. Then alone it will be readily digested, easily absorbed and assimilated in the system.

30. What is needed is a well-balanced diet, not a rich diet.

31. Give up rich diet, as it produces diseases of the liver, kidneys and pancreas.

32. You are what you eat.

33. Gluttons and epicureans cannot dream of getting success in Yoga.

34. He who takes a moderate diet, who has regulated his diet, can become a Yogi; not others.

35. Take food half stomachful, fill a quarter of stomach with water and allow the remaining part for expansion of gas. It is moderate diet.

36. Offer the food to the Lord before you eat.

37. Do not practise Yoga immediately after a meal, nor when you are hungry.

38. Take a little milk and butter before you begin the practice.

NATURE OF FOODSTUFFS

39. Foods which increase vitality, energy, vigour, health and joy, which are delicious, bland, wholesome, substantial and agreeable, are Sattvic.

40. Foods which are bitter, sour, saline, excessively hot, pungent, dry and burning, which produce pain, grief and disease, are Rajasic.

41. Foods which are stale, tasteless, putrid, rotten and impure, are Tamasic.

42. All articles that are putrid, stale, decomposed, unclean, twice cooked, kept overnight, as well as over-ripe and unripe fruits should be abandoned.

43. A well-balanced diet is one in which the different principles of diet, viz., proteins, carbohydrates, fats, minerals, etc., exist in proper proportions.

EAT TO LIVE

44. He who lives to eat is a sinner, but he who eats to live is verily a saint or a Yogi.

45. Food is required to maintain body heat and to produce new cells and to make up for the wear and tear of the body.

46. Be natural and simple in eating.

47. He who meditates wants very little food.

48. Take lemon juice and honey in the morning. This gives health, energy and purifies the blood.

49. Take light meals at night. A cup of milk and some fruits will suffice. Then alone you will be able to get up in the early morning for meditation. Do not take rice at night.

50. Simple, natural, non-stimulating, tissue-building, energy-producing, non-alcoholic foods and drinks keep the mind calm and pure and help the Yogic practitioner to attain the goal of life.

51. A fruit diet is a very desirable diet for Yogis. It exercises a benign, soothing influence on the constitution. It cleanses the system. It is a positive diet.

52. Spinach, Parval, bitter gourd, Lauki (bottle gourd), Seendil, Ponnangani and Chiru Keerai, are all wholesome.

MEAT-EATING IS RUINOUS

53. Meat is not at all necessary for keeping up good health. Meat is highly deleterious to health. It gives rise to tapeworm and diseases of the kidneys. Killing of animals for food is a great sin.

54. Control of mind is very difficult for those who take meat, etc.

55. Mark how the meat-eating tiger is ferocious and the cow, elephant, that live on vegetable matter, are mild and graceful.

GENERAL HINTS

56. Take your food when the Pingala or Surya Nadi flows in right nostril. Surya Nadi is heating. It digests the food well.

57. Sleep on your left side at night. The food will be digested well.

58. Sit on Vajra Asana for ten minutes after taking food. This will digest your food well.

59. Give up oil, black gram, sour curd, roasted things, pumpkins, chillies, tamarind.

60. Do not overload the stomach at night. If the stomach is overloaded, you will sleep too much and miss your morning meditation.

61. Give up tea and coffee.

62. Eat and drink as a master.

63. Have no craving for any particular diet.

64. Do not become a slave of food and drink.

65. Do not make fuss about diet. Take simple, natural diet.

QUESTIONS

1. How food influences the condition of health?
2. What type of diet a Yogic student should take?
3. What are the food articles to be avoided?
4. Name a few Sattvic, Rajasic and Tamasic articles of foodstuff.
5. Which are the chief articles of food that are conducive to the practice of Yoga?
6. What is Mitahara? How to digest well?
7. How to know Sattvic, Rajasic and Tamasic foodstuffs?
8. Why should we take food?
9. What are the ill-effects of meat-eating?
10. Why should you not overload your stomach?

Lesson Four

MIND AND ITS CONTROL

WHAT IS MIND?

1. Mind is Atma Sakti.
2. It is through mind that God manifests as the universe.
3. Mind is made up of subtle matter.
4. Mind is a subtle force.
5. Prana vibrates on mind and mind generates thoughts.
6. Mind is a bundle of impressions, thoughts, Vasanas (desires) and cravings.
7. The seed of mind is egoism.

MODIFICATIONS OF MIND

8. Mind can do the five functions of the five senses of perception or knowledge (Jnana-Indriyas).
9. There are three Gunas or qualities, viz., Sattva, Rajas and Tamas, in the mind.

10. Lust, anger, greed, jealousy, pride, delusion, egoism, like and dislike, are waves in the mind.

11. The ever-restless mind becomes quiescent when all desires perish.

12. The mind is purified by the practice of selfless service, Japa, Tapas, right conduct or practice of Yama (self-restraint) and meditation.

13. The mind filled with Sattva is Suddha Manas or pure mind.

14. The mind filled with Rajas and Tamas is Asuddha Manas or impure mind.

15. Relaxation of mind, Japa, prayer, meditation, cheerfulness, Sattvic food, study of religious books, are necessary for keeping up mental health.

AS YOU THINK, SO YOU BECOME

16. The mind assumes the form of any object it intensely thinks of.

17. If it thinks of an apple, it assumes the form of an apple.

18. If it thinks of the form of Lord Jesus, it assumes the form of Lord Jesus.

19. As you think, so you become. This is an immutable psychological law.

20. In waking state mind has its abode in the brain.

21. In dream state it has its abode in the throat.

22. In deep sleep it rests in the heart.

MIND AND PRANA

23. Prana is the connecting link between body and mind.

24. If you control Prana and sex-energy, you can control the mind.

25. If you can control the mind, you can control Prana also.

26. Through control of breath you can control the mind.

27. Cosmic mind is the universal mind of the Lord. It is superconscious mind.

28. Conscious mind operates through the brain in the waking state.

29. Subconscious mind is Chitta. All impressions are imbedded in the subconscious mind.

30. Mind can attend only to one thing at a time.

31. Practice of Pranayama helps to attain mental equipoise.

THE DIVIDING WALL

32. Mind is the dividing wall between soul and body.

33. Mind is the Commander-in-chief. The senses are soldiers.

34. Egoism, greed, jealousy, vanity, etc., are the attendants of the mind.

35. Man says, 'My mind was elsewhere; I did not see, My mind was elsewhere; I did not hear.'

36. Man sees with his mind and hears with his mind.

37. Steadying or fixing the mind on one point is called Abhyasa.

CONTROL OF MIND

38. You can control the mind through Abhyasa or practice and Vairagya.

39. You can be established in Samadhi or super-conscious state only by long practice, with zeal and faith.

40. Without dispassion or non-attachment or indifference to sensual enjoyments no spiritual progress is possible.

41. Annihilate the impure mind with the help of the pure or higher mind and transcend the higher mind also.

42. The senses cannot do anything without the co-operation of the mind.

43. Do not try to drive away impure thoughts. The more you try, the more they will return.

44. Fill the mind with divine thoughts. The impure thoughts will gradually vanish by themselves.

45. Do not try to control the mind through violent methods. You will miserably and hopelessly fail.

46. Use the approved and intelligent methods. You can control the mind easily.

THE CAUSE FOR BONDAGE

47. The mind is at the root of Samsara or world-process.

48. Desire is the fuel. Thought is the fire.

49. Withdraw the fuel of desire; the fire of thought will be extinguished.

50. Mind is like an ocean; thoughts are the waves.

51. Mind is the organ of sensation and thoughts.

52. Mind thinks, intellect determines, egoism self- arrogates, subconscious mind memorises.

53. When the mind is Sattvic, calm and pure, you will get glimpses or flashes of intuition.

54. Mind and Prana are interdependent. Prana is the overcoat of the mind.

55. Wherever there is Prana, there is mind; wherever there is mind, there is Prana.

56. Waking state, dream state and deep sleep state are the states of the mind.

57. Mental actions are the real actions. Thought is the real action.

58. A Rajasic mind wants variety and new sensations. It gets disgusted with monotony.

59. Change of work is change for the mind.

60. Mind is a gate-keeper. It allows only one thought at a time to enter the factory or the mental palace.

QUESTIONS

1. What is mind?

2. How are the mind and Prana inter-related?

3. How to purify the mind?

4. How to control the mind?

5. What is the difference between the cosmic, the subconscious and the conscious mind?

6. Describe the relationship between mind and thought.

7. Where does the mind rest in the waking, dreaming and deep sleep states?

8. What is Abhyasa?

Lesson Five

THE THREE GUNAS

1. There are three Gunas or qualities in the mind, viz., Sattva, Rajas and Tamas.

2. When Sattva preponderates man is calm and serene (Santa).

3. When Rajas preponderates he is Ghora (agitated or excited).

4. When Tamas preponderates he is Moodha (dull and foolish).

5. Control Tamas through Rajas. Control Rajas through Sattva. Control Sattva by Sattva itself.

6. A knowledge of the Gunas and their operation is very indispensable. Then alone you can free yourself from their clutch.

7. He who has gone beyond the three Gunas, who has equal vision and balanced mind in pleasure and pain, honour and dishonour, is a sage or a full-blown Yogi.

8. The three qualities of Prakriti or nature delude man and bind him down to the Samsara or world-process.

9. Gunas are really the primary constituents of Prakriti. They are the bases of substances.

10. Transcend the three Gunas; you will attain freedom, perfection and immortality.

INFLUENCE OF SATTVA

11. When Sattva grows in man, he is righteous; he develops devotion to the Lord; knowledge dawns in him.

12. When the mind is Sattvic, there is serenity. Truth is reflected in a serene mind.

13. Sattva increases through association with the wise, study of religious books, Sattvic food, repetition of the Lord's Name, etc.

14. Sattva has the characteristic of effulgence. It is also harmony or goodness or purity.

15. Sattva is stainless like the crystal.

16. Sattva binds a man by attachment to happiness and knowledge (lower).

17. Sattva is a golden fetter. Rajas and Tamas are iron fetters.

18. When Sattva predominates, a man is endowed with discrimination, pure reason and pure understanding.

19. His mind turns away from sensual pleasures. Sublime, divine thoughts roll in his mind.

20. When Sattva predominates, there is clarity or clear vision. There is penetrative insight. The door of intuition is wide open.

POWER OF RAJAS

21. Rajas is passion or activity.

22. Rajas causes distraction and restlessness.

23. Rajas is the source of thirst and attachment to action.

24. A Rajasic man wants power, wealth, prestige, position, name and fame.

25. A Rajasic man constantly moves. He is ambitious. He is ever engaged in action. He is talkative.

26. He is full of cravings and desires. He is attached to action. He runs after sensual pleasures.

27. His desires are insatiable, like a flame. He is never contented. He is ever greedy and restless.

28. His understanding is clouded. He has no power of discrimination.

29. He is under intoxication of pride of wealth. He has a perverted intellect.

30. His goal is money and sensual pleasure. He worships mammon.

31. Misery appears to him as happiness; pain appears to him as pleasure; sorrow appears to him as joy.

SWAY OF TAMAS

32. Tamas is inertia or darkness.

33. Tamas is born of ignorance. It binds a man by heedlessness, indolence, carelessness, lethargy, sloth and sleep.

34. A Tamasic man has no power of judgment. He does foolish actions.

35. His actions are not guided by reason.

36. He has no inclination for work. He sleeps too much.

37. He is thoughtless or ignorant.

38. Some mistake Tamas for Sattva.

39. Unrighteousness is the outcome of Rajas and Tamas.

THE CONTRASTS

40. The fruit of Sattvic action is happiness; the fruit of Rajasic action is pain; the fruit of Tamasic action is ignorance.

41. If anyone meets death when Sattva is predominant, he attains to the spotless world of the Highest.

42. If he meets death in Rajas, he is born among those attached to action.

43. If he meets death in Tamas, he is born in the womb of the senseless. He takes his birth amongst the dull and stupid, or the lowest grades of human being.

44. When Sattva prevails, Rajas and Tamas are under subjection.

45. When Rajas predominates, Sattva and Tamas are overpowered.

46. When Sattva predominates, a man is endowed with discrimination, pure reason and pure understanding.

WITHOUT GUNAS THERE IS NO WORLD

47. The three Gunas are present in all human beings. No one is free from the operation of any one of the three Gunas.

48. These qualities are not constant. Sometimes Sattva predominates; at other times, Rajas or Tamas predominates.

49. Analyse all phenomena in terms of these Gunas. Know well their characteristics.

50. The individual soul is swayed by the three Gunas.

51. The Lord has mastery over the three Gunas.

52. When the three Gunas are in a state of equilibrium, Prakriti is in a state of equipoise. There is no projection of the world. There is Pralaya or deluge. A vibration arises. There is disturbance in the Gunas. Equilibrium of the Gunas is disturbed. The world comes out.

53. Rajas and Tamas are pitfalls on the spiritual path.

54. When a sage or Yogi works for the solidarity of the world, his basic Guna is Sattva. He is a constructive force.

55. Hitler also worked but his quality was Rajas-Tamas. He was a destructive force.

QUESTIONS

1. What are the three Gunas? How do you distinguish them?
2. What are the qualities a Sattvic man should posses?
3. What is the nature of a Rajasic man?
4. What is the influence of Tamas?
5. How do Sattva, Rajas and Tamas decide the transmigration of the soul?
6. What are the fruits of three Gunas?

Lesson Six

PHILOSOPHY OF OM

WHAT IS OM?

1. Om is the word of power. It is the sacred symbol of Brahman or God.

2. All languages and sounds have come out of Om. The whole world also has come out of Om.

3. In the beginning there was the word; the word was with God; the word itself was God. This is Om.

4. Om is the prop for everything. Om is the supreme refuge or support for everything. Om is the best thing in this world.

5. Om consists of A, U, M, and Ardhamatra.

6. Om is infinity. Om is eternity. Om is immortality. Om is Sat-chit-ananda (existence, consciousness and bliss absolute).

7. Om is Pranava or the word of glory. This is the mystic word, the very essence of all teachings.

8. Om is the Secret of secrets. It is the Source of all power.

9. Om is the basis for all sounds.

10. All sound-symbols are centered in Om.

THY GOAL IS OM

11. The goal which the scriptures uniformly extol, which all acts of austerity speak of, and wishing for which man leads the life of celibacy—that goal is Om.

12. Om is the bow; the mind is the arrow; God or Brahman is the target. Know the Lord with concentration. Hit the target with one-pointed mind. Just as the arrow becomes one with the target, the individual soul will become identical with the Lord or the Absolute.

13. In Om the world exists; in Om it is dissolved; and in Om it subsists.

14. Om serves as a boat to cross this ocean of Samsara.

15. Om is your real name.

16. Om covers all the threefold experiences of man.

JAPA OF OM

17. Japa or recitation of Om makes the mind inward (introvert).

18. Japa of Om is remembrance of the Lord.

19. The Yogic students get one-pointedness of mind by repetition of Om.

20. By constant repetition of Om the force of spiritual Samskaras is increased.

21. Mental Japa of Om is more powerful than the verbal Japa.

22. Repetition of Om and meditation on It remove all obstacles in meditation.

23. Repeat Om mentally when you retain the breath (Kumbhaka). This will give you power, strength, vigour and health.

MEDITATION ON OM

24. Meditate:

I am all-pervading, immortal Soul — Om Om Om
I am infinity, eternity, immortality — Om Om Om
I am existence, consciousness,
bliss absolute — Om Om Om

25. He who meditates on Om becomes a spiritual dynamo. He radiates joy, peace and power.

26. Meditation on Om acts as an aeroplane that helps the Yogic student to soar high into the realm of eternal bliss, everlasting peace and undying joy.

27. Sit and gaze at an Om picture. Then try to visualise the Om with closed eyes.

28. As soon as you sit for meditation, chant a long Om for two minutes. You will be elevated and inspired. This will drive away all worldly thoughts. Then start your meditation.

29. Meditate on Om with its significance or meaning, with Bhava or the right mental attitude.

ALL INDEED IS OM

30. Ocean roars; this is Om. River rushes; this is Om. Bee hums; this is Om.

31. Om is the life and soul of all Mantras.

32. The essence of all scriptures is Om.

33. 'A' starts from the root of the tongue; 'U' proceeds from the middle; and 'M' comes from the end by closing the lips.

34. A U M covers the entire sound-producing area.

35. Amen is Om. Ameen is Om.

36. All words that denote objects are centred in Om. Hence the whole world has come out of Om; it rests in Om and dissolves in Om.

37. Om is the bestower of all desires and salvation.

38. Om is the ladder which takes the Yogic student to the loftier level of superconsciousness.

THE COMMON SYMBOL

39. Om is the common symbol. It represents all symbols of God, all symbols of religions and all sects.

40. The Lord is the highest of all. Om is His name. So Om must be adored.

41. 'A' represents the waking state, 'U' represents the dream state and 'M' represents the deep sleep state.

42. Om is the basis of your life, thought and intelligence.

43. Om and Brahman are inseparable.

44. Om is the celestial ambrosia that confers immortality.

45. Om is the panacea for the destruction of the dire disease of death.

46. There is a mysterious inscrutable power in Om. This force tears the veil of ignorance and brings the aspirant to God.

47. The vibration produced by chanting Om in the physical universe corresponds to the original vibration that arose when the world was projected.

48. Yogis always meditate on Om.

49. Om is the inner music of the Soul. It is the music of Silence.

REALISE THROUGH OM

Remember Om. Sing Om. Chant Om. Do Japa of Om. Meditate on Om.

50. Enter the ship of Om. Sail smoothly with the help of meditation on Om. Use the anchor of discrimination. Wear the life-belt of dispassion. Land safely in the marvellous city of Satchidananda Brahman.

QUESTIONS

1. What is the definition of Om?
2. How does 'AUM' cover the entire sound-producing area?
3. What is the formula for meditating on Om?
4. What do you gain through Japa of Om?
5. Give the analogy of the bow, arrow and target.

Lesson Seven

YAMA-NIYAMA

THE EIGHTFOLD YOGA

Salutations to the Spiritual Master! May he live long to train his disciples to spread his teachings and to enlighten us.

1. Yama (self-restraint), Niyama (observances), Asana (pose),

Pranayama (control of Prana or breath), Pratyahara (abstraction of the senses), Dharana (concentration), Dhyana (meditation) and Samadhi (superconscious state), are the eight limbs of Raja Yoga. Yama is the foundation of Yoga.

WHAT IS YAMA?

2. Non-killing (Ahimsa), truthfulness (Satya), non-stealing (Asteya), continence (Brahmacharya), and non-covetousness (Aparigraha) are called Yama (self-restraint).

AHIMSA

3. Ahimsa is perfect harmlessness. Eliminate the beast nature within.

4. Ahimsa is not merely non-killing.

5. It is positive, cosmic love.

6. It is to abstain even from the slightest harm to any living creature, mentally, verbally or by deed.

7. One Self or Atman dwells in all. All are manifestations of the one God. By injuring another you injure your own self. By serving another you serve your own self. Love all. Serve all. Hate none. Insult none. Injure none in thought, word and deed.

8. Ahimsa is a wonderful quality of the heart.

9. Ahimsa is Supreme Love.

10. Ahimsa is a weapon of the strong. It cannot be practised by weak persons.

POWER OF AHIMSA

11. There is no power greater than Ahimsa.

12. It transmutes man into Divinity.

13. The practice of Ahimsa develops the heart in a wonderful manner.

14. Ahimsa will develop the soul-force or will-power and spiritual strength.

15. The practice of Ahimsa will make you fearless.

16. He who practises Ahimsa can move the whole world. He can tame even the wild animals.

17. Practice of Ahimsa is practice of Divine Life.

18. Ahimsa, Satya, Brahmacharya, etc., are a Mahavrata or the great universal vow.

19. Ahimsa is not a policy. It is a sublime virtue.

20. It should be practised by all people of all countries.

21. It does not concern only the Hindus or Indians in general.

22. Whoever wishes to realise God must practise Ahimsa.

23. If you develop this one virtue, Ahimsa, all other virtues will cling to you by themselves.

24. Anger can be easily controlled by the practice of Ahimsa.

25. The law of Ahimsa is as much exact and precise as the law of gravitation or cohesion.

WHO CAN PRACTISE AHIMSA?

26. He who is patient and forgiving, who has self-control can practise Ahimsa.

27. If you practise Ahimsa, you should put up with insults, rebukes, censures and assaults.

28. You should never retaliate, nor wish ill to anybody even under extreme provocation.

29. If a man is established in Ahimsa, in his presence all enmities cease in others.

30. You can be established in Ahimsa only through constant and vigilant endeavour.

31. The vow of Ahimsa is broken even by showing contempt to another man, by entertaining unreasonable dislike or prejudice, by backbiting, by speaking ill of others, by harbouring thoughts of hatred.

SATYA (TRUTHFULNESS)

32. Thought, word and act should agree. This is truthfulness.

33. Whatever you have seen or heard must be spoken of as it is. Do not twist or modify. This is Satya.

34. To be true to one's own self is Satya.

35. Truth alone triumphs, but not falsehood.

36. If you are established in truth, all other virtues will cling to you.

37. God is truth. You can realise Truth only by speaking truth.

38. Speaking untruth even in jest is bad.

39. By speaking truth, the mind is purified, and divine light dawns.

40. Stick to your promise at any cost.

41. Ahimsa, Brahmacharya, purity, justice, harmony, forgiveness and peace are forms of truth.

42. Impartiality, self-control, modesty, endurance, goodness, renunciation, fortitude, compassion, are also forms of truth.

43. If you are established in truth, you will get Vak-Siddhi—whatever you say will come to pass.

ASTEYA (NON-STEALING)

44. Desire or want is the root cause for stealing.

45. If you are established in non-stealing, all wealth will come to you.

BRAHMACHARYA (CONTINENCE)

46. Brahmacharya is purity or freedom from lust in thought, word and deed. It is freedom from sexual thoughts, sexual urge and the attraction of sex.

47. What is wanted is sublimation of sex-energy.

48. Repression or suppression of sex-energy will not help in the practice of Brahmacharya.

49. Brahmacharya lies at the very heart of Tapas or Yoga.

50. A lustful look is a break in Brahmacharya.

51. Think and feel that your wife and all other women are your mother, or Blessed Virgin Mary, Mother of God.

52. Japa, Kirtan, Sattvic food, enquiry, Pranayama, practice of Sirshasana and Sarvangasana, meditation, etc., will help you to get success in Brahmacharya, chastity.

53. No spiritual progress is possible without Brahmacharya.

54. If you are established in Brahmacharya, you will have tremendous energy and gigantic will-power. You can move the whole world.

55. Talking on love matters and about sex, a desire to be in the company of the other sex, are all forms of lust.

APARIGRAHA (NON-COVETOUSNESS)

56. Aparigraha removes anxiety to preserve, fear of loss, sorrow in loss, hatred, anger, untruthfulness, stealing, attachment, disappointment, agitation of mind, restlessness, cares and worries.

57. It gives peace, contentment and satisfaction.

58. It is an aid to practice of Ahimsa, Satya and Asteya.

59. Aparigraha also specifically means non-receiving of gifts conducive to luxury.

60. When a man does not receive presents, his mind becomes pure.

61. With every gift you will receive the evils of the giver. Never take from life more than what you need for your simple and bare living.

62. If you are established in non-covetousness, you will get the memory of past life.

NIYAMA (OBSERVANCE)

63. Niyama is religious observance. It is the second step in the path of the Eightfold Yoga of Patanjali.

64. It consists of purity, internal and external (Saucha), contentment (Santosha), austerity (Tapas), study of religious books (Svadhyaya) and self-surrender to the Lord (Atmanivedana).

65. Through purity of mind come cheerfulness of mind, concentration, conquest of the senses and fitness for Self-realisation.

66. Contentment gives superlative happiness and peace.

67. Through the practice of austerity come some powers or Siddhis.

68. Through self-surrender comes Samadhi or superconscious state.

QUESTIONS

1. What are the eight limbs of Yoga?
2. What is Yama?
3. Describe the power of Ahimsa.
4. Who can practise Ahimsa?
5. What is Satya?
6. How can you practise Brahmacharya? What are the breaks in Brahmacharya?
7. Why should you practise Aparigraha?
8. What are the respective fruits of the observance in Niyama?

Lesson Eight

ASANA

WHAT IS ASANA?

1. Any steady and comfortable pose is Asana.
2. A steady pose gives concentration of mind.
3. The pose becomes steady by thinking on the Infinite.
4. If you have mastery over the seat, the dualities, heat and cold and all other pairs of opposites, will not disturb you.
5. Then you will not feel that you have a body.
6. You must gradually be able to sit on one Asana for three hours at a stretch. This is 'Asana Jaya' or mastery over Asana.

POSES FOR MEDITATION

7. Padmasna (lotus pose), Siddhasana (perfect pose), Sukhasana (pleasant pose), are the three important meditative poses.
8. Place the right foot on the left thigh and the left foot on the right thigh. Place the hands on the knees. This is Padmasana. This gives mental poise. This checks the flow of blood to the extremities and sends the blood upwards to help meditation.
9. Place one heel at the anus. Keep the other heel at the root of the generative organ. The ankle joints should touch each other. Place the hands on the knees. This is Siddhasana.

10. A Hindu sits for taking food. This is Sukhasana or comfortable pose with flexed knees.

IMPORTANT ASANAS: THEIR BENEFITS

11. Sirshasana (topsyturvy pose) increases the brain power, memory, maintains Brahmacharya and removes all diseases.

12. Sarvangasana also helps in keeping up celibacy, gives longevity, good digestion and appetite and maintains the healthy functioning of the thyroid.

13. Paschimottanasana removes lumbago, helps the digestion and reduces fat in the abdomen.

14. Ardha-Matsyendrasana renders the spine elastic.

15. Bhujanga, Salabha and Dhanura Asanas remove constipation.

16. Halasana removes constipation and makes the spine elastic.

17. Vajrasana removes drowsiness and makes the spine firm and steady.

18. Mayurasana (peacock pose) helps digestion.

19. Matsyasana (fish pose) should be done after Sarvangasana.

20. Practice of Sirshasana before meditation will remove laziness and drowsiness. You will have very good meditation.

21. Sirshasana will make you an Oordhvareta Yogi. It will convert sexual energy into Ojas or spiritual force.

22. Do Savasana in the end for relaxation. Remain like a dead man. Relax the muscles.

23. Practice of Asana makes the mind calm.

24. Asanas steady the nerves.

25. Asanas massage the internal organs. They awaken the Kundalini Sakti. They have a spiritual significance.

ANYONE CAN PRACTISE ASANAS

26. Practise Yogasanas for 15 to 30 minutes in the morning.

27. You can practise Asanas in the evening also.

28. Even old persons can practise Asanas.

29. Weak and delicate persons can do some easy Asanas while lying down in bed.

30. Ladies also can practise Asanas.

31. Ladies should not practise Asanas during their monthly period.

32. Ladies should not practise Asanas during pregnancy.

33. Children of twelve can start the practice of Asanas.

GENERAL HINTS

34. Practise Asanas in a well-ventilated room.

35. Practise Asanas on an empty stomach.

36. Be regular in your practice. This is very important.

37. Do Asanas first and then do Pranayama.

38. Answer the calls of nature and then start the practice of Asanas.

39. Wear a suspensory bandage or *Langotee* or *Kowpeen* when you practise Asanas.

40. Drink a little milk when the practice is over.

41. Wait for one hour for taking bath.

42. Do not over-exert. Do not go beyond the limit.

43. Do not wear spectacles when you practise Asanas.

44. If there is pain in the leg, release the Asana, shampoo the leg and sit again.

45. Do not overload the stomach. Give up sour and pungent articles of diet. Take Sattvic food.

46. Keep one Asana for meditation. Never change the pose. Find out first which suits you best.

47. Recitation of the Lord's Name should go along with the practice of Asanas.

48. Physical exercises draw the Prana out. Asanas send the Prana in.

49. Only after steadying the pose can you take to the practice of Pranayama and meditation.

50. He who has mastery over Asanas will have very good meditation for a long time. He can practise Pranayama easily and nicely. Pranayama is breath control.

51. Where Hatha Yoga ends, Raja Yoga begins.

QUESTIONS

1. Why should Asanas be practised?
2. What are the meditative poses? Describe their techniques.
3. Enumerate the benefits of the important Asanas.
4. What are the general hints that a practitioner of Yogasanas should follow?
5. How does Sirshasana help you spiritually?

Lesson Nine

PRANA

WHAT IS PRANA?

1. Prana is energy. It is subtle life-breath. It is the life-principle.
2. If Prana departs from the body, we call the condition death.
3. There are five aspects of Prana, viz., Prana, Apana, Samana, Vyana and Udana.
4. There is only one Prana. It assumes five names according to the function it performs.
5. Prana does inhalation and exhalation.
6. Apana does the functions of nutrition and excretion (elimination).
7. Samana does the function of digestion.
8. Vyana does the function of circulation of blood.
9. Udana does the function of deglutition. It takes the individual during sleep to the heart. It separates the astral body from the physical body at death.
10. Prana vibrates, and the mind begins to think. Mental function is due to vibration of the Prana force.

THE CONNECTING LINK

11. Prana is the link between the astral and the physical bodies.
12. Prana, Apana, etc., are gross forms of the main Prana.

13. Psychic Prana, which generates thought, is subtle.

14. The eyes, the ears, the nose, the skin and tongue do their function through the force of Prana.

15. The mind and the organs rest in Prana during sleep.

16. In the Cosmos, the *universal Prana* brought forth the elements. Prana vibrates on cosmic Ether (Akasa). Air, fire, water and earth are produced.

17. Prana is the oldest part of existence for it starts functioning from the very moment the child is conceived. It is the best also.

18. Even during sleep it functions, when mind and other organs are at rest.

19. Prana gives vitality. It is the vital force.

20. Cosmic Prana is termed Hiranyagarbha.

21. The smile on the face, the melody in the music, the charm in the speech, the lustre in the eyes, the power in an oration, are due to the force of Prana.

22. Be careful in the income and expenditure of Prana. Conserve Prana.

THE POWER BEHIND

23. Fire burns through Prana. Wind blows through Prana. Rivers flow through Prana.

24. Radio waves travel through Prana.

25. Prana is magnetism. Prana is electricity.

26. Prana is expended in thinking, willing, acting, moving, talking, etc.

27. A strong and healthy man has an abundance of Prana or nerve force or vitality.

28. The Prana is supplied by food, water, air, solar energy.

29. The excess of Prana is stored up in the brain and nerve centres.

30. When the sex-energy is sublimated, it supplies abundance of Prana to the system.

CONTROL THE PRANA

31. A Yogi stores up enough Prana by regular practice of Pranayama.

32. If you can control Prana, you can control all the forces of the universe.

33. If you control the Prana, you can control the mind easily.

34. There is intimate connection between Prana, mind and semen (the vital fluid).

35. If you can control your seminal energy, you can also control your mind and Prana.

36. If the Prana is controlled, all the senses also come under your control.

37. Breath is an external manifestation of Prana.

38. At the end of the cycle all forces that are in the world resolve back into the Prana.

39. Prana manifests as motion, gravitation, magnetism, electricity.

40. Nerve currents and thought force are manifestations of Prana.

A CURATIVE FORCE

41. Retain the breath and send the Prana to any diseased part of your body. The disease will get cured.

42. Store abundant Prana through the practice of Pranayama. Touch any diseased part of the body in any man. The disease will be cured.

43. A senior Yogi can transfer his Prana to others and cure diseases.

44. The knowledge and control of Prana is really what is meant by Prana.

45. He who has abundant Prana can move the whole world.

46. If you grasp or control the Prana, you can grasp or control all the forces of the world.

47. Prana is wasted through excessive sexual indulgence. Conserve Prana through Brahmacharya and use it in meditation.

48. As the spokes are centred in the nave of a wheel, so also everything in this world is centred in Prana.

49. Prana is the universal life-principle. It is the principle of energy or force. It is all-pervading.

50. It may be in a static or dynamic state.

QUESTIONS

1. What is Prana? What are the forms of Prana?
2. How do the respective Pranas function?
3. How to control the Prana?
4. How is Prana used as a curative force?
5. What do you know about the individual Prana within you and the universal Prana, pervading the entire Cosmos?

Lesson Ten

PRANAYAMA

WHAT IS PRANAYAMA?

1. Pranayama is restraint of Prana.
2. By restraint of the breath Prana is controlled.
3. Puraka means inhalation; Kumbhaka means retention of breath; Rechaka means exhalation.
4. The interval after inhalation and before exhalation is Kumbhaka. In this your breath is held in.
5. Pranayama is quite suitable for all people in East and West, men and women.
6. Yogis have computed that the total number of breaths in a day is 21,600. A man generally takes fifteen breaths in a minute. Through restraining his breath he increases his longevity.
7. To start with, do mild Pranayama with inhalation and exhalation only, for a month. Do not hold the breath.

EXERCISE NO. 1

8. Sit on any comfortable Asana. Keep the head, neck and trunk in a straight line. Close the right nostril with your right thumb. Inhale slowly through the left nostril as long as you can do it comfortably. Then exhale very slowly through the same nostril. Do this six times. This is one round.
9. Close the left nostril with your little and ring fingers and inhale and exhale through the right nostril. Do this six times. This is one

round. You can do six rounds of these alternately and gradually increase the number to thirty.

EXERCISE NO. 2

10. Inhale through both the nostrils slowly and gently. Do not retain the breath. Do this six times. This is one round. You can practise three or four times of this exercise. You can do this daily.

EXERCISE NO. 3

11. Inhale through the left nostril and exhale through the right nostril. Do not retain the breath.

12. Then inhale through right nostril and exhale through left nostril. Repeat the process six times alternately. This is one round. You can do three or four rounds.

EXERCISE NO. 4

13. After a month retain the breath as long as it is comfortable. This is Kumbhaka.

14. Inhale deeply through the left nostril, then retain the breath without strain, then exhale slowly through the right nostril.

15. Inhale through the right nostril, retain the breath as long as you can do it comfortably, and then exhale through left nostril. Repeat the process alternately. This is Sukha Purvaka Pranayama. You can practise this daily. Begin with 12 rounds a day and then gradually increase the number according your convenience and capacity.

16. Kumbhaka bestows longevity, but it should be practised very gradually.

17. The ratio of Sukha Purvaka is 1:4:2, which can be gradually increased to 16:64:32.

18. Do not retain the breath for more than one minute.

19. Do not attempt to maintain the ratio in the beginning. It will come by itself as you advance in your practice.

EX. NO. 5: SAVASANA PRANAYAMA

20. Lie down on your back. Relax your body and mind. Inhale deeply; retain the breath without strain; and exhale slowly. Repeat

Om mentally while inhaling, retaining and exhaling. You will be quite refreshed.

EX. NO. 6: BHASTRIKA

21. Sit on any comfortable pose. Inhale and exhale very rapidly for ten seconds; then draw the breath deeply and exhale slowly. This is one round. Do six such rounds.

22. Bhastrika generates heat. This can be done with benefit in winter.

23. Prolonged practice of this Pranayama can cure asthma, consumption and other diseases of the lungs.

EX. NO. 7: KAPALABHATI

24. Kapalabhati is like Bhastrika, but the exhalation is done with sudden and vigorous expulsion of breath.

25. It renovates the respiratory system and cleans the nasal passage. It has the same curative effect as Bhastrika.

EX. NO. 8: UJJAYI

26. Inhale slowly through both nostrils in a smooth, uniform manner, retain the breath as long as you can do it comfortably, and exhale through both nostrils. While inhaling and exhaling, partially close the glottis. A mild and uniform sound is produced. This is Ujjayi.

27. This removes heat in the head. The gastric fire is increased. Diseases of the throat and the lungs are also cured.

EX. NO. 9: SITKARI

28. Fold the tongue so that the tip of the tongue might touch the upper palate, and draw the air through the mouth with a hissing sound. Retain the breath and exhale slowly through both nostrils. This is Sitkari.

29. You can draw the breath through the mouth by clenching the teeth also; then retain the breath and exhale through the nose.

30. Sitkari cools the system. It can be practised in summer. It removes hunger, thirst, indolence and sleep. It invigorates and strengthens the body.

EX. NO. 10: SITALI

31. Protrude the tongue a little away from the lips. Fold it like a tube. Draw the air through the mouth with a hissing sound, then retain the breath and exhale slowly through both nostrils.

32. Sitali also cools the system. It purifies the blood. Its effects are like those of Sitkari.

EX. NO. 11: SURYA BHEDA

33. Inhale through the left nostril. Close both nostrils, retain the breath without strain. Then exhale slowly. You will have to increase the period of Kumbhaka gradually.

34. Surya Bheda Pranayama purifies and strengthens the brain cells. It cures rheumatic diseases and destroys intestinal worms.

EX. NO. 12: BANDHATRAYA PRANAYAMA

35. This is a combination of Mula Bandha, Jalandhara Bandha and Uddiyana Bandha. This is practised during Pranayama while sitting in Siddhasana. Control the anus during inhalation (Mula Bandha). During Kumbhaka press the chin against the chest (Jalandhara Bandha). Then raise the head, exhale and draw up the abdomen into the thoracic cavity (Uddiyana). Practise ten rounds of this.

36. Bandhatraya Pranayama cures the diseases of the abdomen. It is helpful in maintaining Brahmacharya and can cure piles.

EX. NO. 13: KEVALA KUMBHAKA

37. Kumbhaka is of two kinds, viz., Sahita and Kevala. That which is coupled with inhalation and exhalation (as in Sukha Purvaka) is termed Sahita. That which is devoid of these is called Kevala.

38. When you get mastery over Sahita Kumbhaka, you can attempt the Kevala. In due course of practice the Kumbhaka will subsist without inhalation or exhalation.

EX. NO. 14: DEEP BREATHING

39. Stand at ease in the open air. Place the hands on the hips. Inhale deeply. Stretch the whole upper part of the trunk. Draw the chest straight upwards. Then exhale very slowly.

40. This exercise cures diseases of the heart and the lungs.

41. Gentle deep-breathing as in Ex. No. 2 can be practised while walking also.

PRANIC HEALING

42. Those who practise Pranayama can cure many diseases by directing the Prana to the affected part. The wish and intention of curing the disease is projected with a powerful will.

43. Sit by the side of the patient. Close your eyes. Inhale gently. Then retain the breath and direct the Prana to the diseased part of the patient's body. Concentrate your mind there and chant Om mentally. Strongly imagine that the Prana is penetrating into the diseased cells and destroying them.

44. You can do this on yourself, too, when you are sick.

DISTANT HEALING

45. You can repeat the process as in Pranic healing sitting alone in your meditation room and directing the Prana towards the direction where the patient lives.

46. Fix up an appointment with the patient. Ask him to have a receptive mental attitude at the particular moment when you are directing the Prana to him.

47. Brahmamuhurta is the best period for exercising Pranic healing. This period is the pre-dawn period two hours before sunrise.

GENERAL HINTS

48. Practise Pranayama regularly in early morning, on an empty stomach.

49. There should not be any strain in any stage of Pranayama. You must enjoy peace, joy and happiness.

50. Do not produce any sound while inhaling or exhaling.

51. The room in which you practise Pranayama must not be damp or ill-ventilated. It must be dry and airy.

52. You can practise Pranayama by the side of a river or a lake, in the corner of a garden, in open air when there is no draught of cold air.

53. Do not practise Pranayama when the day is hot.

54. If you perspire, do not use a towel to wipe off the perspiration. Rub it well on the body itself with your hands. This will give firmness and lightness to the constitution.

55. Practise a few rounds of Pranayama before meditation. This will drive away drowsiness.

GENERAL BENEFITS

56. By the practice of Pranayama, Rajas and Tamas, which cover Sattva, are removed.

57. Then the mind becomes fit for concentration.

58. Practice of Pranayama removes diseases of the body and renovates the cells, tissues and nerves.

59. It increases the power of memory and strengthens the intellect.

60. It calms the turbulent senses and checks the outgoing tendencies of the mind and the senses.

61. He who practises Pranayama will have good appetite, cheerfulness, a light and handsome body, good strength, a high standard of health, vigour, vitality and good concentration of mind.

QUESTIONS

1. What is Pranayama?
2. What are the exercises for a beginner?
3. What is Sukha Purvaka Pranayama?
4. Describe the techniques and the curative effects of Bhastrika, Kapalabhati, Sitali and Sitkari.
5. What is Kevala Kumbhaka?
6. What is Bandhatraya Pranayama?
7. How to cure a patient when he is at a distant place?
8. How to cure a diseased part through Pranic force?
9. What are the general hints for the practice of Pranayama?
10. What are its general benefits?

Lesson Eleven

PRATYAHARA

WHAT IS PRATYAHARA?

1. Pratyahara is withdrawal of the senses from their respective objects. It is the abstraction of the senses.

2. Real, spiritual or inner life begins when the Yogic student is established in Pratyahara.

3. Pratyahara checks the outgoing tendencies of the senses.

4. The excited senses of even a wise man, though he may be strong, impetuously carry away his mind.

5. The practice demands considerable patience and perseverance. It is a trying discipline of the senses.

6. The senses cannot do anything without the co-operation of the mind. If you can disconnect the mind from the senses, there will be abstraction of the senses automatically.

7. Just as all the bees of a hive fly when the queen flies, and sit when the queen sits down, so too the senses become restrained when the mind is restrained.

8. Pratyahara is that by which the senses do not come in contact with their objects and, as it were, follow the nature of the mind. They get indrawn as the mind is. By withdrawing your mind the senses get withdrawn.

9. If the senses are uncontrollable, the Yogic student cannot achieve success in Yoga.

10. Abstraction consists in the senses becoming entirely assimilated in the mind.

11. Then follows the greatest mastery over the senses.

12. Control of the senses is absolute one-pointedness of the mind.

13. The senses are held in check by the practice of Pratyahara.

HOW TO PRACTISE PRATYAHARA

14. Practise withdrawal of the senses one by one. Deal first with the most turbulent sense.

15. Withdraw the senses gently from their objects. If you drag them vehemently, you will experience headache.

16. Detach your mind from centres. Do not allow it to join itself to the centres. You will succeed in Pratyahara.

17. Withdraw the mind, the Prana and the senses. This is triple withdrawal. This is very powerful.

18. Just as a tortoise draws in its limbs on all sides, so also the Yogic student withdraws all his senses from the objects of the senses. Then his understanding is well-poised.

19. Just as a turbulent storm tosses a ship, so also the hidden desires toss the roving senses and the mind vehemently. Therefore, beware! Be on the alert. Be eternally vigilant. *Annihilate all desires* with the sword of dispassion and the axe of discrimination. This is the true secret of self-restraint.

20. During the practice the senses will run again and again towards the objects like a wild bull.

21. Withdraw them again and again.

AIDS TO PRATYAHARA

22. No amount of human effort alone can give perfect success. Therefore, persevere and pray. Divine Grace is needed.

23. Pratyahara becomes easy after the practice of Pranayama.

24. Pratyahara follows the practice of Pranayama automatically.

25. If you have intense dispassion, you can practise Pratyahara easily.

26. Dispassion is the enemy of the senses and the friend of Pratyahara.

27. Observance of silence, moderation in diet, steadiness in pose, dispassion, regularity in the practice of Pranayama, patience, contentment, perseverance, tenacity, celibacy, seclusion, are all aids to Pratyahara.

28. Practice of Pranayama thins out the senses and prepares the Yogic student for the practice of Pratyahara.

29. Discrimination between the real and the unreal helps a great deal in attaining success in Pratyahara.

30. Success in Pratyahara depends upon the strength and force of past Yogic impressions.

31. He who has practised Pranayama and Pratyahara in his previous birth to some extent will have success in Pratyahara within a short time in this birth.

32. A beginner who attempts to practise Yoga for the first time in this birth, who has no previous Samskaras or impressions of past births to his credit, may take a long time to achieve definite success in Pratyahara.

33. One can oneself know whether one is a new practitioner in Yoga or Yoga Bhrastha (one fallen from Yoga) from one's own experience and the degree of success in one's practice in this birth.

34. Pratyahara is disgusting in the beginning, but later on it becomes very interesting.

35. He who is well-established in Pratyahara can meditate calmly even in a noisy place.

36. Pratyahara develops will-power and inner spiritual strength.

37. Nothing can distract the mind of one who is established in Pratyahara.

38. He who is efficient in Pratyahara can enter into deep sleep the moment he lies down on his bed. Napoleon and Gandhiji could do this.

OBSTACLES TO PRATYAHARA

39. Unsteady Asana, too much talking, too much mixing with worldly people, too much activity, too much food, too much walking, too much curiosity in other people's affairs, are all obstacles in the practice of Pratyahara.

40. If dispassion wanes and if there is slackness in the practice, the senses become turbulent.

41. Some Yogic students practise Pratyahara for three years and yet do not attain definite success, as they have not yet fully annihilated the cravings and lurking desires. The eyes get themselves attached to some sensual object or other.

A RAJA YOGIC SADHANA

42. A Bhakta or a devotee does not practise Pratyahara. He beholds his Lord in all objects.

43. A Jnana Yogi also does not practise Pratyahara. He tries to identify himself with the hidden Self in all objects by negating the names and forms.

44. A Raja Yogi alone practises Pratyahara deliberately.

45. That Yogic student who jumps at once to the practice of meditation without Pratyahara will not have success in meditation.

46. It is difficult to say where Pratyahara ends and Dharana or concentration begins.

QUESTIONS

1. What is Pratyahara?
2. What is the role of Pratyahara in the spiritual aspirant's life?
3. How to practise Pratyahara?
4. What are the aids to Pratyahara?
5. What are the obstacles to Pratyahara?

Lesson Twelve

DHARANA (CONCENTRATION)

WHAT IS DHARANA?

1. Dharana is concentration. It is fixing the mind on an external object or an internal point.

2. Concentration is purely a mental process. It needs an inward turning of the mind.

3. If you concentrate your mind on a point for 12 seconds, it is Dharana. Twelve such Dharanas will be a Dhyana (meditation). Twelve such Dhyanas will be Samadhi (superconsciousness).

4. Concentration is fixing the mind; meditation is allowing one idea to flow continuously.

AIDS TO CONCENTRATION

5. Cultivate attention; you will have good concentration.

6. A serene mind is fit for concentration. Keep the mind serene.

7. Be cheerful always. Then alone you will concentrate.

8. Be regular in your concentration. Sit in the same place, at the same time, 4 a.m.

9. Celibacy, Pranayama, reduction of wants and activities, dispassion, silence, seclusion, discipline of the senses, Japa, control of anger, giving up reading novels, newspapers and visiting cinemas, are all aids to concentration. Give up TV watching.

10. Japa (recitation of Lord's Name) and Kirtan (singing of Lord's Name and His Glory) will develop concentration.

11. Stick to one centre when you concentrate.

12. Concentration demands patient and protracted practice.

13. Do not leave the practice even for a day. It is very difficult to rise up again.

HOW TO CONCENTRATE

14. Silence the bubbling thoughts. Calm the surging emotions. Then alone you will be able to concentrate.

15. Concentrate on a concrete form in the beginning, on a flower, on the form of Lord Buddha, on any dream picture, on the effulgent light of the heart, on the picture of any saint, or your Ishta Devata.

16. Have 3 or 4 sittings: early morning, 8 a.m., 4 p.m. and 8 p.m.

17. Devotees concentrate on the heart, Raja Yogins on Trikuti (the seat of mind), Vedantins on Sahasrara or top of the head. Trikuti is the space between the eyebrows.

18. You can also concentrate on the tip of the nose, the navel, or the Muladhara (below the last vertebra of the spinal column).

I. ON ISHTA DEVATA

19. Sit on any comfortable pose. Place a picture of your Ishta Devata in front of you. Look at the picture with a steady gaze. Then close your eyes and visualise the picture in the centre of your heart or in the space between the eyebrows.

20. When the picture fades out in your mental vision, open the eyes and gaze at the picture again. Close your eyes after a few seconds and repeat the process.

II. FOR CHRISTIANS

21. Devotees of Lord Jesus can concentrate on the picture of Lord Jesus or on the cross, in the same manner as stated above or on Blessed Virgin Mary or idea of God.

III. ON GROSS FORMS

22. Concentrate on a black dot on the wall, a candle flame, a bright star, the moon, on the picture of Om or any other object pleasant to you.

23. When you feel strain in your eyes, then close them for a minute and mentally visualise the object. When the mind runs, again and again bring it back to the object of your concentration.

24. Concentration on the moon is beneficial to those of emotional temperament. Concentration on candle flame will give vision of Rishis and Devatas.

IV. SUBTLE METHODS

25. Concentrate on divine qualities such as love, mercy, compassion, or any other abstract idea such as infinity, omnipotence and omnipresence of the Lord, etc.

26. Read two or three pages of a book. Then close the book. Focus your attention carefully on the subject you have read. Abandon all other thoughts. Allow the mind to associate, classify, group, compare and combine the subject. You will get now a fund of knowledge and information on the subject. You will develop good memory.

27. Lie on your bed in the open air and concentrate upon the blue expansive sky above. Your mind will expand immediately. You will be elevated. The blue sky will remind you of the infinite nature of the Self.

V. ON SOUNDS

28. Sit on any comfortable pose. Close your eyes. Plug the ears with your index fingers or cotton plugs. Try to hear the inner astral sounds such as the music of the flute or violin, kettledrum, thunderstorm, chiming of bells, blowing of conch, humming of bees, etc. Hear only one kind of sound. Withdraw the mental rays from other objects and merge them in the sound you are trying to hear. You will

get one-pointedness of mind. The mind can be controlled easily because it is enchanted by sweet notes.

29. Concentrate on the tik-tik sound of a watch.

30. Sit by the side of a river at a secluded spot. Concentrate your mind on the rushing sound of the river. You will hear the roaring of Om. This is very thrilling and inspiring.

VI. THE SUFI METHOD

31. Place a mirror in front of you. Concentrate on the space between the eyebrows of your reflection in the mirror.

VII. ON TRIKUTI

32. The mind can be easily controlled by concentrating on the Trikuti, because it is the seat of the mind.

33. When there is deep concentration on Trikuti, you will experience great joy and spiritual intoxication. You will forget the body and the surroundings. All the Prana will be taken up to your head.

34. Gazing on a crystal or a Saligram induces concentration.

35. You can concentrate on the breath in your nostrils (Soham sound). There is 'So' during inhalation and 'Ham' during exhalation.

GENERAL HINTS

36. Do not concentrate when the mind is tired.

37. Do not wrestle with the mind when you concentrate.

38. When irrelevant thoughts enter the mind, be indifferent. They will pass away.

39. Do not drive them forcibly. They will persist and resist. It will tax your will. They will enter with redoubled force. But substitute divine thoughts. Evil thoughts will gradually fade out.

40. Be slow and steady in the practice of concentration.

41. Apply some Brahmi-Amla oil to the head if there is much heat.

42. Take butter and sugarcandy. This will cool the system.

43. If you want to succeed in any walk of life, you must develop concentration. It is a source of spiritual strength. It is the master-key for opening the chamber of knowledge.

OBSTACLES

44. Too much physical exertion, too much talking, too much eating, too much mixing with worldly persons, too much walking, too much sexual indulgence, are all obstacles to concentration.

QUESTIONS

1. What is Dharana?
2. What are the aids to concentration?
3. How to concentrate on your Istha Devata?
4. Name a few gross forms for concentration.
5. What is the subtle method of concentration? Give some illustrations.
6. What are the Anahata sounds? How to concentrate on them?
7. If you wish to succeed in your practice, what are the hints to be observed?
8. How do the Sufis concentrate?

Lesson Thirteen

DHYANA (MEDITATION)

WHAT IS DHYANA?

1. Meditation is an unbroken flow of knowledge of the object on which one meditates.

2. Meditation follows concentration. Concentration merges in meditation.

3. Meditation is the seventh step in the ladder of Yoga.

4. Concentration, meditation and Samadhi (superconsciousness) are internal Sadhanas.

5. When you practise concentration, meditation and Samadhi at a time, it is called Samyama.

6. Meditation is freeing the mind from all thoughts of sense-objects. The mind dwells on God alone during meditation.

BENEFITS OF MEDITATION

7. If you meditate for half an hour daily, you will be able to face the battle of life with peace and spiritual strength.

8. Meditation kills all pain, suffering and sorrow.

9. Meditation is the most powerful mental and nervine tonic.

10. The divine energy freely flows to the Sadhaka during meditation and exercises a benign, soothing influence on the mind, nerves, sense-organs and body.

11. Meditation is the mystic ladder which takes the Yogic student from earth to heaven.

12. Meditation is the key to unlock many of the secrets of life.

13. Meditation opens the door to intuitive knowledge and realms of eternal bliss.

14. During meditation the mind becomes calm, serene and steady. One idea occupies the mind.

15. Deep meditation cannot come in a day or a week or a month. You will have to struggle hard for a long time. Be patient. Be persevering. Be vigilant. Be diligent.

16. Cultivate burning dispassion, burning aspiration or an intense longing for Self-realisation. Gradually you will enter into deep meditation and Samadhi.

17. All doubts will be gradually cleared through meditation.

18. A mysterious, inner voice will guide you. You will yourself feel the way to place your first step in the next rung of the Yogic ladder.

HOW TO MEDITATE?

19. Meditate regularly in the early morning between 4 and 6 a.m. The mind is calm and refreshed at that hour. The atmosphere also is calm. You will get good meditation.

20. Have a separate meditation room, or convert by means of screens a corner of a room into a meditation chamber.

21. If there is much strain in your meditation, reduce the duration of each sitting for a few days. Do light meditation.

22. Use your commonsense throughout your Sadhana. Do not go to extremes. Stick to the golden medium or the middle path.

SAGUNA MEDITATION

23. Mind wants a concrete object for meditation in the beginning.

24. Meditate in the beginning on a concrete form such as the image of your Ishta Devata, Lord Jesus, or Lord Buddha. This is Saguna meditation, or meditation on the form of the Lord with attributes.

25. Think of His attributes such as omnipotence, perfection, purity, freedom, when you meditate on His form.

26. Rotate your mind on His form from head to foot or from foot to head.

MEDITATION ON JESUS

27. Place a picture of Jesus in front of you. Sit in your favourite meditative pose. Concentrate gently on the picture, with eyes open till you feel strain. Rotate the mind on His long hair, beautiful beard, round eyes, the cross on His chest and other limbs of the body, on the spiritual aura around the head, and so on.

28. Think of the divine attributes such as love, magnanimity, mercy and forbearance. Think of the various phases of His interesting life and the "miracles" He performed and the various extraordinary powers He possessed. Then close your eyes and try to visualise the picture. Repeat the same process again and again.

MEDITATION ON LORD HARI

29. Place a picture of Lord Hari in front of you. Sit in a meditative posture. Concentrate gently on the picture. Rotate the mind on His feet, legs, yellow silken robes, golden garland set with diamonds, jewelled necklace etc., on His chest, then on the face, the ear-rings, the crown of the head, the disc on the right upper hand, the conch on the left upper hand, the mace on the right lower hand. Then close the eyes and try to visualise the picture in the manner. Repeat the process again and again.

30. Devotees of Lord Buddha can meditate on His form in a similar way, in association with His particular attributes.

MEDITATION ON OM

31. Have the picture of Om in front of you. Concentrate gently on this picture with open eyes. Associate the ideas of eternity, infinity, immortality, etc., when you think of Om. The humming of the bees, the sweet notes of the nightingale, the seven notes of the scale in music—all sounds are emanations of Om only. Om is the essence of the Vedas. Imagine that Om is the bow, the mind is the arrow and Brahman or God is the target. Aim at the target with great care and then, like the arrow become one with the target; you will become one with God. You can also recite Om while meditating. The short-accented Om burns all sins, the long accented gives Moksha, and the elongated bestows all psychic powers (Siddhis). He who chants and meditates upon this monosyllable (Om), meditates upon and chants all the scriptures of the world.

ABSTRACT MEDITATIONS

32. Meditate on the effulgence in the sun, or the splendour in the moon, or the glory in the stars.

33. Meditate on the magnificence of the ocean and its infinite nature. Then compare the ocean to the infinite Brahman, and the waves, foams and icebergs to the various names and forms of the world. Identify yourself with the ocean. Become silent. Expand. Expand.

34. Meditate on the Himalayas. Imagine that the Ganga takes its origin in the icy regions of Gangotri, flows through Rishikesh, Haridwar, Banaras, and then enters the Bay of Bengal near Gangasagar. The Himalayas, the Ganga and the sea; these three thoughts only should occupy your mind. First take the mind to the icy regions of the Himalayas, then along the Ganga, and finally to the sea. Rotate the mind in this manner.

35. Gaze steadily on the formless air. Concentrate on the air. Meditate on the all-pervading nature of the air. This will lead to the realisation of the nameless and formless Brahman, the one, living Truth.

36. Watch the flow of breath. You will hear the sound 'Soham,' 'So' during inhalation and 'Ham' during exhalation. Soham means "I am He." The breath is reminding you of your identity with the Supreme Soul. You are unconsciously repeating Soham 21,600 times daily at the rate of 15 Sohams per minute. Associate the ideas of Existence, Knowledge, Bliss, absolute Purity, Peace, Perfection, Love,

etc., along with Soham. Negate the body while repeating the Mantra and identify yourself with Atman or the Supreme Soul.

37. Meditate on Nirguna Brahman or the Absolute. Think that there is a living, universal Power which underlies all names and forms. Associate the attributes of infinity, eternity, immortality, existence-consciousness-bliss absolute. In due course the attributes will merge in pure Nirguna meditation.

EXPERIENCES IN MEDITATION

38. The feeling of rising up during meditation is a sign that you are going above body-consciousness.

39. When you practise concentration and meditation, you are bound to get various powers and Siddhis. Do not use these powers for gaining some material end. Do not misuse the powers. You will get a hopeless downfall.

40. Siddhis are obstacles in the path of Yoga. They are temptations. They will prevent you from entering into Samadhi or reaching the goal. *Shun them ruthlessly* and march direct to the goal.

41. There is really no such thing as a miracle. When you know the cause, the miracle becomes an ordinary event.

42. During meditation you will get rapture, ecstasy, thrill.

43. When you get a flash of illumination, do not be frightened. It will be a new experience of immense joy.

44. Do not be unnecessarily alarmed when you go above body-consciousness. Do not stop your Sadhana. The Lord will take care of you and guide you. Be bold. Look not back. March on, hero!

45. A flash is a glimpse of truth. It is Ritambara Prajna. This is not the whole experience. This is not the highest experience.

46. Reach the Bhuma or the Infinite. This is the acme or the final stage. You have reached the final destination. Meditation stops here.

47. You will hear various sorts of Anahata sounds, viz., conch, bell, flute, lute, Veena, Mridanga and drum sounds, thunder, etc.

48. You will see brilliant lights in the space between the eyebrows. They are like pin points, or like the sun, the moon or the stars. You will have vision of unity.

49. Sometimes you will behold coloured lights: green, blue, red

etc. They are due to the presence of different Tattvas at a particular time.

50. Prithivi or earth Tattva has yellow light, water Tattva white light, fire Tattva red light, air smoky light or green light, Akasa blue light. Ignore these lights and march forward.

51. Sometimes you will have vision of Rishis, sages, tutelary deity, Nitya Siddhas, astral entities, landscape, mountains, blue sky, beautiful gardens.

52. Sometimes you may float in the air. Your astral body may get detached from the physical body. You will move about in the astral world.

53. You may go to Brahma Loka, the realm of Brahma or Hiranyagarbha.

54. Those who have entered the first degree of meditation will have a light body, sweetness of voice, beautiful complexion, clarity of mind and scanty urine and defaecation.

OBSTACLES IN MEDITATION

55. The chief obstacles in meditation are Laya (sleep), Vikshepa (tossing of mind), the rising up of latent desires, lack of Brahmacharya, spiritual pride, laziness and disease.

56. Company of worldly people, overwork, over-eating, self-assertive Rajasic nature, are all obstacles to meditation.

57. Conquer sleep through Pranayama, Asanas and light diet.

58. Remove Vikshepa through Pranayama, Japa, Upasana, Trataka, etc.

59. Destroy desires through dispassion, discrimination, study of books which treat of dispassion, enquiry, etc.

60. Shun the company of worldly persons who always talk on sexual matters, money and worldly things.

61. Observe moderation in diet. Obey the laws of health and hygiene.

62. Rasasvada is another obstacle in meditation. The aspirant tastes the bliss of the lower kind of Samadhi and thinks that he has attained the goal. This is Rasasvada. Rise above Rasasvada and strive to reach Nirvikalpa Samadhi.

QUESTIONS

1. What is Dhyana?
2. Why is Dhyana called an important Anga of Raja Yoga?
3. What is Saguna meditation? How to meditate on Lord Jesus?
4. How to meditate on Om?
5. Give some examples of abstract meditation.
6. What are the chief experiences in meditation?
7. What are the main obstacles in meditation?

Lesson Fourteen

SAMADHI

WHAT IS SAMADHI?

1. Samadhi is superconscious state. It is union with God or Supreme Being.

2. The state of Samadhi is beyond description. There is no means or language to give expression to it.

3. You will have to experience this yourself through direct, intuitive cognition. Can you explain the taste of sugarcandy?

4. The state of Samadhi is *all-blissful*, *joy* and *peace*. This much only can be said. One has to feel this oneself.

5. In Samadhi the meditator loses his individuality and becomes identical with Supreme Self. Just as the camphor becomes identical with the fire, the meditator and meditated become one.

6. Just as the river joins the ocean, the individual soul joins the Supreme Soul, the ocean of Absolute Consciousness.

7. This blissful divine experience arises when the ego and the mind are dissolved.

8. Samadhi is not like a stone-like inert state as many foolish persons imagine.

9. This is a magnificent experience of unity and oneness.

10. It is an experience wholly beyond the orbit of the senses.

11. The seer and the sight become one.

12. In the state of Samadhi the aspirant is not conscious of any ex-

ternal or internal objects. There is no thinking, hearing, smelling or seeing.

13. Samadhi is the property of every human being. It is your birthright.

AIDS TO SAMADHI

14. Faith, power of concentration of mind, memory of contemplation, celibacy and discernment (Prajna) are the means for the attainment of the Samadhi.

15. God's grace alone can take you to the realms of transcendental experience or Nirvikalpa Samadhi.

OBSTACLES TO SAMADHI

16. Tossing of mind, sleep, cravings, carelessness, indecision, subtle Vasanas, disease, the happiness of Savikalpa Samadhi, doubt, spiritual pride, etc., are all obstacles to the attainment of Samadhi.

17. Do not mistake sleep for Samadhi. When a man returns from Samadhi, he has transcendental wisdom.

JADA AND CHAITANYA SAMADHI

18. The Samadhi of the Hatha Yogi who buries himself is Jada Samadhi. It is like deep sleep. There is no transcendental, divine wisdom for him. The Samaskaras are not burnt. He cannot have Moksha or final liberation.

19. In Chaitanya Samadhi there is perfect awareness. There is no rebirth. The Yogi attains liberation and divine wisdom.

SAVIKALPA SAMADHI

20. There are two kinds of Samadhi, viz., Savikalpa and Nirvikalpa.

21. Savikalpa Samadhi is also known as Samprajnata and Sabeeja Samadhi.

22. In Savikalpa Samadhi there is the Triputi or the triad; the knower, knowledge and the knowable.

23. Samprajnata or Savikalpa Samadhi is possible when there is Ekagrata or one-pointedness of the mind.

24. There is only a partial inhibition of the mind.

25. The Samskaras or impressions are not burnt. Hence the name Sabeeja (with seeds).

26. When the Yogi meditates on the Sattvic mind itself, devoid of Rajas and Tamas, he attains intense joy. So it is known as Saananda Samadhi or blissful Samadhi.

27. The Yogi feels "Aham Asmi" or "I am." So, it is called Asmita Samadhi.

NIRVIKALPA SAMADHI

28. Nirvikalpa Samadhi is a condition of perfect awareness.

29. The knowledge and the knowable become one.

30. In Nirvikalpa Samadhi the Yogi sees without eyes, tastes without tongue, hears without ears, smells without nose and touches without skin.

31. This is described as follows: The blind man pierced the pearl; the fingerless put a thread into it; the neckless wore it; and the tongueless praised it.

32. Nirvikalpa Samadhi is also known as Asamprajnata and Nirbeeja Samadhi.

33. There is complete inhibition of all mental functions. Hence it is called Asamprajnata Samadhi.

34. It can be attained only when there is perfect Nirodha or control of mind.

35. Here Samskaras are burnt in toto. Hence the name Nirbija.

36. Nirvikalpa Samadhi alone can destroy rebirth.

37. But, a mere glimpse of Truth cannot free you from birth and death.

38. You will have to be perfectly established in Nirvikalpa Samadhi. Then only will the seed of rebirth be burnt in toto.

39. When the Yogi has reached the highest stage of Nirvikalpa Samadhi, the Yoga-fire burns all the residue of his actions. He at once gets liberation in this very life. He attains immortality, the highest or transcendental wisdom and eternal bliss.

40. The only Sadhana for attaining Nirvikalpa Samadhi is Para Vairagya or supreme dispassion.

41. Here the Yogi completely disconnects himself from the Prakriti and its effects.

42. The mind, intellect and the senses entirely cease to function.

43. There is neither sound nor touch nor form here.

44. All afflictions, viz., ignorance, egoism, likes and dislikes, clinging to life mundane, are destroyed now.

45. The Gunas, having fulfilled their objects of enjoyment, entirely cease to act now.

46. The Yogi has attained Kaivalya, or supreme independence or freedom.

47. He has simultaneous knowledge or omniscience now.

48. The past and the future are blended into the present. Everything is 'now'. Everything is 'here'.

49. The Yogi has transcended time and space.

50. All sorrows have ceased; all miseries have disappeared; the seeds of action are burnt; all doubts are dispelled. There is eternal freedom.

51. It is a state like the ocean without waves.

52. You now experience the exalted state of limitless joy and Immeasurable Peace.

53. This experience is Stupendous, Grand and Glorious.

QUESTIONS

1. What is Samadhi?

2. What are the forms of Savikalpa Samadhi? Define them separately.

3. What is Nirvikalpa Samadhi?

4. What are the experiences of the Yogi who has attained Nirvikalpa Samadhi?

5. What is the difference between Samprajnata and Asamprajnata Samadhi?

6. What is Jada Samadhi?
7. How can you attain success in Samadhi?
8. What are the obstacles to be removed?
9. What is the difference between sleep and Samadhi?

May you attain the Highest.
PEACE UNTO ALL BEINGS!
Om Santih! Santih! Santih!

BHAKTI YOGA AMRITAM

FOREWORD

Man is a creature of emotion. Even the most realistic and sober character cannot escape the influence of his emotional being. Without emotion the personality of man is incomplete.

Transmutation of the human emotions into divine ecstasy, where one's individuality merges in the cosmic oneness, is the process of Bhakti Yoga. The wisdom-sayings in this section deal with that process. They enable the reader to comprehend the nature of God, and detail the various modes of Bhakti Sadhana to be pursued as well as the qualifications to be acquired.

Reading them the aspirant would know about the Bhakti Marga, but it is only through the practice of these that he would know what he should really know.

WHO IS GOD?

1. The Supreme, pre-eminent, is the Lord. He is the Indweller in each and every object.

2. He is the abode, the refuge and prop of all beings.

3. He is manifest in all that exists.

4. Though unborn, he takes birth as an Avatara to destroy the wicked, to protect the virtuous and to establish Dharma.

5. The world finds its manifestation in the Lord and the Lord is manifest in the world.

6. The Lord is the treasure-house or repository of the pure quality of Sattva (harmony, goodness or peace).

7. He confers knowledge of Atman on His devotees.

8. The supreme Lord is the Protector of the good. He is the Creator of all creatures. He is the Guide of the intellect, the Lord of the three worlds, the refuge of devotees, the remover of ignorance in all beings.

9. The Lord is beyond the ken of the senses.

10. The Lord is the Ruler of the three Gunas—Sattva, Rajas and Tamas.

11. God is the Lord of matter.

12. The Lord is the very life of all living beings, as water is to the fish.

13. The Lord is the abode of joy, bliss, peace, wisdom and power.

14. The Lord is intelligence solidified, bliss solidified.

15. The Lord has neither inside nor outside, neither front nor back. He is simultaneously both inside and outside of the world.

16. The Lord is the very soul of every body.

17. The Lord is the establisher of Justice and the dispenser of the fruits of actions.

18. The Lord is like a fire which gives warmth to all who approach it.

19. The Lord's essential form is pure consciousness (Chaitanya or Chit) and eternal bliss (Nityananda).

20. The Lord is satisfied with the Jivas or individual souls, if they show even a little love or devotion.

21. The Lord is the primordial cause for everything.

22. The Lord is the abode of all auspicious attributes.

23. The Lord is the Ruler of all. He is the Indweller.

24. The Lord is the ship with which to cross the ocean of Samsara or transmigratory existence.

26. The Lord is the Kalpataru, the celestial tree that grants the wishes of all.

27. The One pervades all His devotees and remains in their hearts as their very Self.

27. The Lord is the protector of the universe.

28. The Lord is the *summum bonum* of life.

29. The Lord is the friend and benefactor of all.

30. He is the bestower of joy, bliss and immortality to His devotees.

31. God is the highest substance (essence).

32. The form of the Lord is Infinity.

33. God cannot be expressed fully by words.

34. There is an infinite Shakti (energy) in the Lord. The Lord is unchangeable and Immutable.

35. The Lord is the master of all, the Ruler of all, the refuge of all, the friend of all.

36. The Lord has perfect and faultless qualities.

THE NATURE OF THE ABSOLUTE

1. Para Brahman is the Supreme Soul. He is the God of all gods. He is free from all desires. He is beyond the Gunas of Prakriti.

2. He is perfectly unattached. He is the Highest. He is higher than Prakriti.

3. He is the Lord of all. He is the form of all. He is the Cause of all causes.

4. He is true, eternal, ancient. He is the Purusha, undecaying and supreme.

5. He is auspicious. He is the abode of all auspicious things and qualities. He is the highest place.

6. He is dear to His devotees. He is the Lord of His devotees. He incarnates for blessing His devotees.

7. He is the giver of wealth. He is the repository and abode of wealth.

8. The Lord is the origin of all, the abode of all, the seed of all, the shelter of all, and the receptacle of all, Himself without any receptacle.

9. The Lord is all in all. He is the seed of this tree of the world. He is the bestower of all fruits of actions.

10. He is the Impeller, the seed-giver, the seed of all. He is the receptacle of all Bhavas (feelings).

11. He is the Helmsman in crossing the boat to the other side of this ocean of transmigratory existence.

12. He is the support of all, requiring no support. He is the upholder of this earth.

13. He is the origin of this world. He is the seed of victory. He is the holder of the Vedas, Vidyas, and the world.

WHO IS A DEVOTEE?

1. He who finds taste and relish in the names of the Lord, who sheds tears of joy, whose hairs of his body stand on their ends, who is kind and merciful to all beings, who knows that his wife, children, wealth and property and everything else belong to the Lord,—is a great devotee.

2. Devotion to God destroys birth, old age and death.

3. Bhakti or devotion is the only means to win the grace of the Lord.

PERSEVERE TO ATTAIN HIM

1. If the Lord is attained, everything else is attained.

2. He who yearns intensely to see the Lord finds Him.

3. He who has faith, has all; he who wants faith, wants all.

4. Sacrifice everything unto the Lord. You will be saved.

5. A man becomes free of all sins and becomes a Jivanmukta if he obtains his Guru's blessings, the dust of his holy feet and eats what had been left after being eaten by him.

6. Where Lord's name and glories are chanted, there all the sanctifying and auspicious Tirthas or places of pilgrimage reside.

7. Through constant recitation of a Mantra the mind attains unity with the Divinity behind the Mantra.

8. As a potter cannot fashion a jar without earth, as a goldsmith cannot make ornaments without gold, so also creation of this world is impossible without Maya Shakti.

9. The God that is considered as an incarnation acts like a human being. At the same time he has the miraculous powers of God.

THE WORLDLY-MINDED

1. Having obtained this human incarnation, the man who has not controlled his passion, nor worships the feet of the Lord, is an object of pity. He is a beast. He is a vile wretch.

2. He who resorts to any one else for refuge other than the Lord, is like one who wishes to cross the ocean by taking hold of the tail of a dog.

3. The mind of a worldly man cannot be easily turned towards God.

4. The association with worldly men is a chain that binds a man to the wheel of birth and death.

5. This world is a manifestation of the Lord through His Shakti.

6. It is an illusion. This means that one should not rely too much on the world but should treat it with Vairagya or dispassion.

7. Just as the light of the sun spreads out in all directions, so also the Shakti of the Lord spreads out throughout the world.

8. Lord's Shakti is full of all prosperity and every beauty. She is the enchanter of all.

9. The association with men who are lustful is the door to dark hell.

10. The pride of learning, birth and wealth has no place in the kingdom of devotion. Here superiority is reckoned by the measure of devotion.

QUALIFICATION FOR MOKSHA

1. Moksha is oneness with the Lord.

2. It is the experiencing of the bliss of the Lord.

3. Moksha can only be attained by one-pointed devotion to the Lord.

4. Moksha or release is the attainment of God- realisation.

5. Erudition, Brahminhood, wealth, high position—these cannot obtain for you the grace of God.

6. Have a Guru. Get initiation. Serve him without crookedness.

7. Treat your Guru as God. Take shelter under him.

8. Learn Bhakti and Bhagavata Dharma from him. Then alone will the Lord be pleased. Then alone will you attain God-realisation.

9. He who is free from desires, attachment, sin, hatred, lust and egoism attains the Lord.

10. As pure water poured into coloured water becomes like that, so also the devotee who realises God becomes like God.

11. As speech and other organs are also called Prana, because their functions depend upon that of the Prana, so this world is called God because all its functions depend upon God.

12. That which pleases God is the true action.

13. A devotee wants nothing but the Lord.

14. "Eat, drink and be merry" is the ideal of the life of pigs.

15. The previous Karma influences the mind to be entangled in fresh Karma. So long as there is the influence of Avidya (ignorance) and as long as there is no love for the Lord, there is no freedom from birth and death.

16. As one's faith is, so will be one's condition in the next birth after death.

17. Therefore generate full faith in the Lord.

18. As is one's thought or devotional attitude, so is one's success in the next life.

19. Sarshti Mukti is having the possession of all the splendours and prosperity of the Lord.

POWER OF NAME

1. There is no balm like the Name of the Lord to soothe the pain of the person scorched by the forest-fire of life in this earth.

2. There is no other ship to carry to the other sides of the ocean of life than the Name of the Lord.

3. Whether uttered willingly or unwillingly, consciously or unconsciously, the name of the Lord consumes the sin of man as fire consumes fuel.

4. No other instrument cuts the bonds of Karma so well as the recitation of the Names of the Lord.

5. Even a murderer of a Brahmin, his own mother and teacher and cow becomes purified by the recitation of the Names of the Lord.

6. That which is obtained by meditation on the Lord in the Satya-Yuga, by sacrifices in the Treta Yuga and by service in

Dwapara Yuga—the same is acquired by singing the praise of the Lord in Kali Yuga.

7. The Lord who dwells within the heart drives away the evil thoughts of His devotees who hear and sing His glories and who worship Him fervently.

8. The mere utterance of His Name saves all souls in the Universe.

9. Only he who is favoured with at least a particle of divine grace can know the mystery of the Lord's glory.

WHAT IS BHAKTI?

1. Worship of the Lord done wholeheartedly with the utmost purity is called Bhakti.

2. Bhakti is the royal road to reach the Lord. The devotee can run with closed eyes. There is neither slipping nor falling.

3. Devotion to the Lord is Bhajan or worship.

4. As fire reduces fuel to ashes, so does devotion to the Lord burn all sins.

5. Devotion alone is the true cause of the favour of the Lord.

6. Neither noble birth, nor great wealth, neither eloquence, intelligence nor physical beauty, is the cause of favour of the Lord.

7. The fire of devotion burns the astral body or Linga Sarira. The devotee is freed of its encumbrances.

8. The Lord wants nothing. He has all divine Aiswaryas. He does not wish to obtain honour or anything from the devotees. The honour that a devotee gives to the Lord is reflected back to him, just as the beauty of the face is reflected in the form in the mirror.

9. The eternal energy is inseparably united with the Lord, just as heat is united with the fire.

10. Shakti or energy is not different from the Lord. She is identical with the Lord.

11. Shakti is the mother of the Universe.

12. Lust robs a man of his right understanding. Devotion to the Lord slays this robber lust.

MANTRAS FOR JAPA

ॐ नमो नारायणाय

OM Namo Narayanaya

ॐ नमो भगवते वासुदेवाय

OM Namo Bhagavate Vasudevaya

ॐ नमः शिवाय

OM Namah Sivaya

ॐ श्री रामाय नमः

OM Sri Ramaya Namaha

ॐ श्री राम जय राम जय जय राम

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BHAKTI YOGA SADHANA

1. Know all things to be the body of the Lord. Bow to the air, the water, the fire, the earth, the sun, the trees, the rivers, the seas, and all living creatures.

2. Approach the lotus feet of the Lord which bestow security from fear and immunity from sorrow.

3. Place your mind on the lotus feet of the Lord.

4. Apply your hands to the cleansing and adorning of the temple.

5. Apply your ears to the hearing of the Lilas of the Lord and songs about Him.

6. Use your eyes in seeing the image of the Lord.

7. Serve the saints.

8. Use your organ of smell in enjoying the fragrance of the lotus of the Lord's feet.

9. Use your feet in walking to the temples of the Lord and in perambulations round the temple.

10. Use your head in bowing to the feet of the Lord.

11. Practise the nine modes of devotion, viz., Sravana (hearing the Lilas of glory of the Lord), Kirtana (singing the glory of the Lord), Smarana (constant remembrance of the Lord), Padasevana (service of His feet), Archana (offering of flowers), Vandana (prostration), Dasya (service of the Lord), Sakhya (friendship), and Nivedana (total self-surrender to the Lord).

12. O Man! Take to the service of the lotus feet of the Lord. Give up lust, attachment, pride, desire, fear, etc., which give rebirths.

13. Worship God with devotion. Desire nothing. You will get His vision.

14. Dedicate your property, your Tapas, your good deeds, your children, your wife, house and life to God.

15. Purify yourself with the dust of the feet of saints. Then alone will your heart be purified. Then alone will you cultivate Bhakti.

16. Consecrate every action to the Lord—any action you do with your body and mind. Your heart will be purified. Actions will not bind you.

17. Singing Lord's glory, reciting His names, Japa, meditation, constant remembrance of the Lord, remove sins instantaneously.

18. Worship of God with purity of heart without desiring fruit is the cause of release.

19. Fix your mind on the Lord without the desire of getting any fruit. This is Nishkama Bhakti or unselfish devotion.

20. Serve the saints and your Guru with love and reverence. Regard them as God-personified. Then and then alone will you develop Bhakti for the Lord and not otherwise.

21. Meditate on the Lord. Recite His names constantly. Serve Him ceaselessly. Worship Him always. You will attain immortal bliss, freedom and perfection.

22. Be endowed with Amatsarya (opposite of jealousy), Hri (a sense of shame which restrains one from committing a sinful act) and Dhriti (firmness, forbearance). You will attain quick success in God-realisation.

HOW TO PROPITIATE GOD?

1. To please or propitiate God does not involve much cost or labour.

2. Let our hearts be ever inclined towards the Lord.

3. Ravana realised God through hatred, Kamsa realised God through fear. Both remembered God at all times.

4. The bees cannot boast of a keen intellect or distinguished parentage, prowess of quality, yet people drink with zest their sweet honey; even so, drink the honey of devotion from whatever pious source it flows.

5. That man who does not worship the Lord is a mere breathing corpse.

6. Just as the organs of the body are fed by the supply of food to the vital principle, Prana, so, in the same way, the worship of the Supreme Lord serves as the worship of all the gods.

7. Truth, purity, compassion, restraint of speech, modesty, forgiveness, serenity, restraint of the senses, wane by association with the wicked and the worldly-minded.

8. That which bestows the knowledge of God and establishes faith in Him is true learning.

9. Sattva is purity, harmony, goodness, light.

10. Rajas is energy, passion, activity, motive.

11. Tamas is inertia, dullness, darkness.

12. When a man having renounced all worldly desires, dedicates himself to the Lord and then becomes the subject of divine grace, he becomes fit for oneness with the Lord and attains Immortality.

13. Charity, observance of vows, austerity, righteous actions, Japa, Kirtan, study of sacred books, are the means to the attainment of the Lord.

14. All education that leads to this end is good.

15. He who has wholeheartedly taken refuge in the Lord casts aside all ideas of differences. He is not under obligation to serve the Devas, Rishis, the manes. He owes no debt to them.

FRUITS OF BHAKTI

1. Devotion to the Lord saves even the greatest sinner.

2. The devotee attains divine knowledge not through the physical senses but by a superphysical, divine vision (obtained through Japa, Kirtan and meditation, etc.).

3. The practice of Bhakti Yoga induces non-attachment and dispassion for worldly objects.

4. A Bhakta attains knowledge not through reasoning but by direct perception.

5. The mind's eye gets clear vision by the application of the collyrium of the Lord's grace.

6. Devotion makes the mind serene and happy.

7. There cannot be any selfishness in real devotion.

8. Righteous acts, practice of Dharma, generate supreme love or devotion to the Lord.

9. The devotee gets full satisfaction and everlasting peace through God-realisation.

10. When you attain God-realisation, all fetters fall off, birth and death cease, and sufferings are destroyed.

11. Death flies away from that devotee who has taken refuge in the lotus feet of the Lord.

12. Nothing is unattainable to that noble-hearted devotee who has taken refuge in the feet of the Lord.

13. Bhakti is superior to Siddhi.

14. Devotion removes distraction of mind and brings peace quickly.

15. Practice of Bhakti gives peace and steadiness of mind.

16. Just as the trunk, the branches and the twigs are nourished by watering the root of the tree, so also the worship of the Supreme Lord propitiates all the other side.

17. The Lord blesses His devotees even when they are illiterate and uncultured.

18. Verily there is fear in duality. In unity there is absence of fear. One cannot be afraid of oneself.

19. A man is superior and senior only by his saintliness and devotion to the Lord.

20. God is pleased with pure devotion alone.

21. A devotee takes the vow of poverty. He is unattached to the world.

22. He who has single-minded devotion to the Lord, who is free from lust, hatred, greed and egoism can very easily cross the boisterous ocean of life.

23. Horripilation, tremor, the melting of the heart, the flow of tears of joy, choking of speech, are the signs of devotion.

24. Whatever may be acquired by asceticism, by renunciation, by Yoga, by charity and by auspicious acts—all these are speedily acquired by devotion to the Lord.

25. The Lord is subject to the will of his devotees. He is not free. His heart has been conquered by devoted saints. He is dear to them and they are dear to Him.

26. The path of devotion is excellent, because it is attended with welfare and there is no fear or danger arising out of it.

27. A devotee though attracted by pleasures and unable to control his senses, does not succumb to them on account of his strong devotion and keen desire to attain God.

28. Isolation from all traces of matter and the dissolution of the astral body take place through meditation and God-realisation.

29. A devotee who serves the lotus feet of Lord attains devotion, renunciation, wisdom, supreme peace, immortality and eternal bliss.

30. When all obstacles are removed by serving the devotees of the Lord, then arises firm Bhakti in the heart of the aspirant.

SERVICE OF SAINTS

1. Service to the saints is the door to Moksha.

2. By association with saints even for a short time, the aspirants acquire strong faith in the Lord.

3. Saints cleanse the sinners at once at the very sight of them.

4. Association with saints comes when the seeker is nearing his salvation.

5. The blessing of the sight of a saint is not given to men whose stock of penance is small.

6. Guru combines in himself the characters of the saints and of the spiritual guide.

7. The company of saints generates love for God. The love for God brings salvation.

8. Saints at once purify those who go near them, whereas Ganga purges the sins of only those whom its water comes in contact with in ablution.

9. Saints have no worldly attachments. They are free from lust, egoism, greed and hatred.

10. They are well-wishers of all. They have no enemies.

11. It is very difficult to attain the good fortune of serving the saints.

12. Just as cold, fear and darkness depart from one who approaches fire, so does weakness, fear of worldiness and ignorance depart from him who keeps himself near to the saints.

13. Association with saints is the open gateway to Moksha or freedom.

14. Just as a boat is the place of security to the drowning man who is struggling in water, so are saints the refuge of those who are struggling in the troubled waters of the ocean of life.

15. The Lord is enthroned in the heart of a man who has unselfish devotion to saints.

16. The saints are the heart of the Lord and the Lord is the heart of the saint.

17. Merits and demerits arising out of the observance or non-observance of ordinances do not affect devotees who are saintly.

18. Saints are compassionate. They bear heat and cold, censure and dishonour, without being affected by them.

SELF-REALISATION

FOREWORD

A new flower blooms in the garden of Sivananda-literature. It is the flower of Self-realisation that invites the seekers to drink deep its essence, the elixir of Immortality, to behold its splendour, the glory of eternity, to inhale its perfume, the fragrance of homogeneity.

It is a sixteen-petalled flower, which reveals the truth of the Upanishads, the intuition of the seer, the whisperings of cosmic realisation. Most convincing declarations about the existence of the eternally Existent, the nature of the non-existent, the process of realisation, the personality of the realised sage, and his teachings to the seeker—are all revealed herein in scintillating flashes of Wisdom Light.

For study alone these aphoristic revelations are not meant: they are for deep reflection and daily meditation, which by themselves constitute the Sadhana for Realisation.

NATURE OF BRAHMAN

1. Salutations to that glorious Para Brahman who is Satchidananda, Existence-Consciousness-Bliss Absolute, who is the Indweller in all beings and who is indivisible, eternal and all-pervading.

2. Para Brahman or the Absolute is spotless, attributeless, changeless, desireless, secondless, boundless, actionless.

3. The Absolute is an embodiment of bliss, wisdom and peace. It is all-full. It is pure. It is Infinite.

4. There is neither day nor night, neither darkness nor light, neither East nor West, in Brahman or the Atman.

5. There is neither rising nor setting, nor waxing nor waning, in Brahman.

6. There is neither heterogeneity nor multiplicity in Brahman. It is one, homogeneous mass of Wisdom Bliss.

7. Names and forms are not in Brahman. But Brahman is not void. It is a mass of Wisdom (Chid-ghana, Vijnana-ghana).

8. This Atman was never born, nor will it ever die. It is immortal. It is imperishable.

9. Brahman or the Atman is sexless. It is neither male, nor female, nor is it neutral. It is bodiless. It is all-pervading Consciousness.

10. The teacher cannot teach the Atman. The disciple cannot learn it.

BRAHMAN EXISTS

1. You cannot deny your own existence. That Existence is Brahman.

2. In deep sleep you abide in Brahman. You remember the peace and bliss in the early morning.

3. You can doubt the existence of Brahman. But the doubter always exists.

4. There is an innate urge in every person to attain immortality, the highest knowledge and bliss eternal. This gives the clue for the existence of Brahman.

5. The dearest thing for you is your own self. You love your own self most, because it is an embodiment of Bliss. Ponder over this. You will get an answer.

6. Man is dissatisfied with finite, perishable objects. There is an innate craving for infinity, freedom and perfection. Here is the clue for the existence of Brahman.

7. You cannot think of finite things without thinking of Infinity.

8. There must be a cause for this world. That causeless Cause is Brahman.

9. There are order and law in this universe. There must be an intelligent Governor who controls this universe. That Governor is Brahman.

10. Who detects the defects in the eye? It is the mind. Who detects the defects in the mind? It is I (Aham). Aham is the Light of lights. Aham (Infinite I) is Brahman.

THAT SUPREME PRINCIPLE SHINES

1. Whether the owl believes or not in the existence of the light of the sun, the sunlight always shines. Whether the owl, a worldly-minded person, believes or not in the existence of Brahman, the self-effulgent Brahman shines eternally in the chambers of his heart.

2. That indescribable Supreme Principle, which is motionless, infinite and nameless, which is eternal, changeless, primeval, and one which is full of bliss and wisdom—that thing alone shines eternally.

3. That ultimate Principle, which is imperishable, undecaying, unborn, which is extremely subtle and ancient— that thing alone exists!

4. That Supreme Principle, which is fearless, limitless, which is the subtle essence of everything, which is without taste, smell and form—that something alone shines eternally!

UNDERSTAND THIS TO BE BRAHMAN

1. Understand that to be Brahman or Atman or the Absolute which is the dearest of all and which is the witness of all the activities of the mind.

2. Understand that to be Brahman which is all-pervading like ether, which is eternal, which is supportless, which rests in Its own glory.

3. Understand that to be Brahman which directs the mind, the Prana and the senses, and by knowing which all things are known.

4. Understand that to be Brahman which is bereft of all taint of phenomenal existence and which is free from the three states of waking, dream and deep-sleep.

5. Understand that to be Brahman which is free from hunger, thirst, pain and sorrow, and which is the only thing to be realised by the aspirants for their emancipation.

6. Understand that to be Brahman which is infinite, eternal, immortal, formless and attributeless, and on knowing which nothing else remains to be known.

7. Understand that to be Brahman which is neither subtle nor

dense, neither short nor long, and which is devoid of caste, name and clan.

8. Understand that to be Brahman which is immutable, which is the one, uninterrupted Bliss, and which is indicated by the Vedantin by excluding what is not It.

NATURE OF THE WORLD

1. From Brahman the world is born, in Him it exists, and in Him it dissolves just as pots return to clay, waves to water and ornaments to gold.

2. Just as the juice of sugarcane entirely pervades the sugar, so also Brahman pervades the entire universe.

3. Just as ether pervades the entire universe, so this Atman or Brahman pervades the whole world.

4. A pot is not different from the clay. A piece of cloth is not different from the threads. Even so, this universe on reflection, is found not to be different from Atman.

5. The waves are not separate from the ocean. The ornaments are not separate from gold. So this world is not separate from Brahman.

6. The snake is superimposed on the rope. So the world and the five sheaths are superimposed on Brahman or the Atman.

7. Bring the light, the snake in the rope vanishes. Attain knowledge of Brahman, the world and body disappear.

8. The world has its appearance due to ignorance, like the illusions: silver in the mother-of-pearl, snake in the rope, water in the mirage, blueness in the sky, city in the clouds.

9. This world is a play of the five senses. Sound, touch, form, smell and taste constitute this world. The senses are the servants of the mind. This world is only mind.

10. If there is mind, there is world; if there is no mind, there is no world.

11. Where there is no ego, where there is no mind, this world is not seen.

12. Thought and world are inseparable. They appear simultaneously and vanish also at the same time, when knowledge dawns.

13. The world appears both for the sage and the ignorant. To the

former this world appears like a mirage; to the latter this world alone is real.

BONDAGE AND RELEASE

1. Attachment to the objects of the senses is bondage; distaste or non-attachment for the objects of the senses is emancipation.

2. Where there is this little "I", there is bondage where there is no "I", there is emancipation.

3. Desire constitutes the only bondage. Liberation is freedom from desire.

4. If you are really bound, you cannot free yourself from bondage. Bondage is illusory.

5. "I am the doer". This is bondage. "I am not the doer". This is freedom.

6. Ignorance of the nature of the Atman is the cause of bondage. Attain knowledge of the Atman, and you are free, you are blessed.

7. When you desire anything, when you grieve over anything, it is bondage; when there is neither desire nor grief, it is emancipation.

ILLUSION OF DUALITY

1. Duality is due to defective vision. Duality is the product of ignorance. Rise above duality and rest in the non-dual Brahman.

2. The conception of duality is the root cause of all suffering. Rest in non-dual Brahman: all miseries will vanish.

3. When one realises one's own Self or Atman, the duality of knower and known, seer and seen, thinker and thought, disappears.

4. "I" and "thou", "mine" and "thine" are false. They have no real being. Brahman alone is real.

5. Get rid of the fever of duality by taking a dose of non-duality and live in bliss eternal.

6. When the pot is broken, the pot-ether becomes one with the universal ether. When the body-pot is broken by the wisdom of the Self, the individual soul becomes one with the Supreme Soul.

7. Even after the illusion of duality has disappeared, still the world seems to appear; but the sage knows it to be unreal like mirage and is, therefore, not affected by it.

8. If this little "I" vanishes through knowledge of the infinite "I", "he", "you", "she" disappear at once.

SLAY THIS MIND

1. Virtue and vice, pleasure and pain, are modes of the mind. You are independent of them. Slay this mind: you are free.

2. All that you see is projected by the mind. Destroy the mind, the world will vanish.

3. Desire and aversion, likes and dislikes, love and hatred, are attributes of the mind. You are not the mind. Transcend the pairs and live in bliss.

4. You are bound when the mind wishes for anything, feels unhappy at anything. You are free when the mind wishes not, feels not happy or unhappy at anything.

5. Moksha means nothing but the destruction of the mind. With the annihilation of desires and fears, the mind vanishes.

ANNIHILATE EGOISM

1. The "I" thought is the root of all thoughts and suffering. Slay this little "I" by identifying it with the infinite "I"; all suffering will cease, all thoughts will perish.

2. Find out the source of this ego. It will dissolve. The infinite "I", the self-effulgent Atman, will shine forth.

3. The sage and the ignorant man work, but the sage has no egoism and so is not bound; the ignorant man is egoistic and is bound.

4. You wrongly consider yourself to be an agent. You are the pure Self, but you wrongly think that you are this little "I". You are eternal, infinite, all-pervading, but you mistake yourself to be this body, Mr. so and so, etc. This is egoism. This is the cause for birth and death.

CULTIVATE DISPASSION

1. Cultivate dispassion or non-attachment. Free yourself from ambitions, and be happy for ever.

2. You were attached to land, sons, wife, actions, sense-pleasures, and the body, in your countless previous births. They have

brought you nothing but pain. Cultivate dispassion. Aspire for Self-realisation, now.

3. The essential Sadhana for attaining knowledge of Brahman is Vairagya or renunciation of the non-Self.

4. Give up the sense of distinction, difference. Behold the one Atman in all names and forms. Take the arrow of Vairagya, put it on the bow of Abhyasa and kill your enemy—death.

DESIRE NOTHING

1. The root and branch of the tree of Samsara depend on desire and aversion. Cut desire and aversion with the axe of dispassion and the sword of discrimination. You will be established in your own Satchidananda Swaroopa.

2. Desire causes misery and anxiety. Abandon all desires. Be serene and happy. Rest peacefully in your own Self.

3. Where there is desire, there is world. Desire for sensual pleasure is your chief enemy.

4. When you are in essence all-full (Paripoorna), all-bliss (Ananda-ghana), what is there to desire? You are in all, and all is in you.

TO THE DISCIPLE

1. Thou art not this perishable body made up of five elements. Detach thyself from the sense of identity with the body.

2. Thou art Satchidananda. Realise this. Be happy. That thou art. *Tat Tvam Asi.*

3. Know thyself to be Pure Consciousness. Cut the knot of illusion, "I am the body", and be blissful.

4. Thou art without dimension and form. Thou art Infinite. Thou art bodiless and mindless. Thou art the illimitable ocean of Pure Consciousness.

5. O Child! Bondage and liberation, birth and death, virtue and vice, name and form, are not in thee. They are in the mind. Thou art Existence-Consciousness-Bliss Absolute. This is the truth. Wake up! Wake up!

6. One alone was, is, and will be. Thou art this secondless Brah-

man. Thou art ever free. There is neither bondage nor liberation in thee. Abide in the bliss of thine own nature.

7. Be free from the ideas "I have done this", "This remains to be done". Thou art actionless, Supreme Brahman.

8. Have faith, O darling, be not deluded. Thou art all-pervading Atman. Root yourself in this one idea.

9. There is no father, no mother, no wife, no son, no friend, no relative. Thou art alone, without any relationship.

10. Know that thy Self is the Self of all beings and all beings abide in thyself. Live in bliss eternal, now.

SPECIAL INSTRUCTIONS

1. Shun sense objects as poison and pursue the path of patience, discrimination, dispassion, enquiry, courage, mercy, if you wish to attain emancipation.

2. Have the strong conviction and determination: "This world is unreal. Brahman alone is real. I am Brahman. All, indeed, is Brahman."

3. When you say "My cup", "My house", you are different from cup and house. Even so, when you say "My body", "My mind", you are different from body and mind. You are in reality Existence Absolute.

4. Practise detachment. Cultivate dispassion. Have burning aspiration. Remove egoism. Renounce desires. Renounce renunciation itself.

5. The wine of wealth, the wine of power, the wine of erudition, the wine of sex, are more intoxicating than any liquor in this world. Beware! Beware! Become sober. Then alone will you be fit for immortality.

6. "I am not the body, nor is the body mine. I am Pure Consciousness. Verily, all this is my own Self." This conviction will give you infinite peace, joy and strength.

7. This body, the product of ignorance, comes, stays and goes. Atman neither comes nor goes. It is Infinite. Where will it go? Give up grief. There is no cause for grief.

8. In thy Atman, the infinite ocean of Bliss- Consciousness the

universes rise and fall like waves. Let them rise and fall. They do not touch thee.

9. Neither reject nor accept. You will be neither attached, nor unattached. This is the highest state.

10. Some discuss monism, others contend over dualism. They know not the Truth, which is above monism and dualism.

11. Study and discussion will not establish thee in the Atman. Forget all. Rest in the all-blissful Atman.

WHO IS A SAGE?

1. The sage is released from bondage. He shines with knowledge of Brahman. He is ever blissful.

2. The sage has crossed Maya. He has abandoned his lower nature. He has realised true Satchidananda nature. So he swims in the ocean of Bliss. He floats in the sea of joy.

3. The great, illumined sage has burnt his egoism, Vasanas and cravings. He sports in his own Atman. He has supreme satisfaction.

4. The actions of the mind, good or evil, the actions of the speech, good or evil, the actions of the body, good or evil, do not touch the sage.

5. The sage, knowing that the entire universe is unsubstantial and is only a product of Maya, roots out all desires, egoism, pride, self-love and envy, and roams about happily.

6. The sage catches the fickle deer of his mind in the snare of enquiry, and rests blissfully in his own Atman.

7. For a sage the shoulder is his pillow, the sky is his covering, the earth his bed, renunciation his wife, and peace his son.

8. The sage is established in the supreme state. There is neither distance nor proximity, there is neither grossness nor subtlety, there is neither external nor internal, for him.

9. The sage works without effort, without agency, without egoism, attachment and desire. Like a child his conduct is neither good nor evil.

10. A sage sleeps not in the sleeping state; he dreams not in the dreaming state; he wakes not in the waking state. He ever rests in Bliss-Consciousness, his own Swaroopa.

11. Who is to see whom, where everything is the Self or Pure Consciousness? The visibles melt. The seer and the seen are one.

12. Even the Vedas cannot speak of an illumined sage perfectly. His state is beyond description. He is Bliss Absolute and Ineffable, and a source of bliss to all.

13. Just as the sky is not really affected by the smoke, so also the sage or Brahman is not affected by virtue and vice.

SAGE'S EXPERIENCE

1. I alone am. I am ever free. I am taintless, spaceless, timeless. The world appears like a mirage within me.

2. I am infinite, imperishable, self-luminous, self-existent, self-contained. I know neither pleasure, nor pain, neither joy nor sorrow, neither happiness nor misery.

3. I am beginningless. I am endless. I am decayless. I am birthless. I am deathless.

4. Never was I born. I am ever free. I am perfect. I am pure. I am independent.

5. I am tranquil. I am Pure Knowledge, transcending, I am above good and evil, virtue and vice.

6. I am one. I go nowhere. I come from nowhere. I abide in my Self. I pervade the entire universe. I am all-permeating and inter-penetrating.

7. I am Absolute. I am non-dual. I am pure Wisdom. I am pure Consciousness.

8. I am the limitless, infinite ocean of consciousness. The wind of mind produces the waves of worlds.

9. I am Atman, impersonal and all-pervading. I am Atman, the Self of all beings. I am the Substratum, support, source, for everything.

10. I am the nectar which is knowledge Absolute. I am beyond the reach of the mind, the intellect and the senses.

11. I am unattached (Asanga). I am not the doer (Akarta). I am not the agent. I am not the enjoyer (Abhokta). I am the silent Witness (Sakshi).

12. Free from subject and object am I, Satchidananda Brahman am I.

13. The one, the taintless, transcendental Truth am I. Ever stable, peaceful, immovable, immutable, invulnerable, unperturbable Truth am I.

14. The nectar of Immortality am I. The Immortality-giving Knowledge am I. Ever blissful Siva am I.

15. I am the taintless Nirvana. I am Turiya, the fourth. I am Be-ness.

16. I am Freedom Absolute. I am supreme Peace Transcendental. I am supreme Silence Stupendous.

17. There is neither space nor time in me. I am Infinity. I am Eternity.

NOW I ABIDE IN PEACE

1. First I abandoned desires, then attachment. Now I abide in Supreme peace.

2. I do not mix much. I do not move. I meditate. Now I abide in eternal peace.

3. I controlled the senses and the mind. I cultivated dispassion. Now I abide in everlasting peace.

4. The world is an illusion. Brahman is the only Reality. Knowing this, now I abide in peace that passeth all understanding.

5. "I am all-pervading, Immortal Atman." Knowing this, now I abide in peace immortal.

6. I have renounced both action and inaction. I live happily in any state now. So I abide in perennial peace.

7. The sense-objects are the robbers. I have annihilated these robbers. I am quite safe and happy. Now I abide in unalloyed peace.

APPENDICES

APPENDIX A

KARMA YOGA

(THE BASIS FOR TRIPLE YOGA)

1. Karma Yoga is the Yoga of selfless service unto humanity.
2. Work is worship of the Lord, of Virat Swaroopa of the Lord.
3. Service of humanity is service of God.
4. Work elevates when done in the right spirit and without attachment or egoism.
5. Karma Yoga removes the impurities of the mind. It is a potent purifier of the heart.
6. Karma Yoga prepares the mind for the reception of Light, Knowledge and Grace.
7. Karma Yoga expands the heart, breaks all barriers that stand in the way of realising the ultimate Unity and takes you to the door of intuition.
8. Karma Yoga is an effective Sadhana for Chitta Suddhi or purity of heart.
9. It is an "ever-ready-polish" to keep the mind clean and the body ever active and healthy.
10. Tamas is ever ready to invade the body and the mind. Karma Yoga keeps all ever dynamic and alert.
11. Karma Yoga helps you to develop divine virtues such as mercy, tolerance, kindness, love, patience, self-restraint, etc.
12. Karma Yoga generates, waters and nourishes divine virtues.
13. It destroys jealousy, hatred, malice and the idea of superiority.
14. The man who serves the world really serves himself when he serves with Atma Bhav.
15. The man who helps others really helps himself.

16. There is indescribable joy in the practice of Karma Yoga, which a Vedantin or a Bhakta cannot enjoy.

17. Live to serve. Practise Karma Yoga. Enjoy Perfection.

THE DOCTRINE OF KARMA

1. The Doctrine of Karma forms an integral part of Vedanta.

2. It expounds the riddle of life and the riddle of the universe.

3. Every thought and every deed of yours generate in you certain tendencies which will affect your life herein and hereafter.

4. As you sow, so you reap. This holds good not only in the physical plane but in the moral and mental planes also.

5. If you do good actions in a selfless spirit, you will soar high into the regions of Bliss and Peace.

6. Good actions generate good thoughts. Virtuous deeds bless you with divine virtues.

7. Wrong and evil actions bring in misery, pain and unhappiness.

8. Every one of us is governed by this Law of action and reaction. The character of an individual is subject to this Law.

9. The present character or personality is the total result or the collective totality of previous mental actions.

10. Our present character is the result of our past deeds, and our future depends upon our present actions. Thus man moulds his own destiny.

11. Actions by themselves do not bind a person, but it is the attachment and identification in regard to work that bind a person and bring pain and misery.

12. Karma is of three kinds, viz., Sanchita or the sum total of all our actions in the previous births, a store-house so to say; Prarabdha or that part of our past actions that has brought about our present birth; and Aagami or the result (to accrue) of our present actions.

13. Sanchita Karma is burnt by Jnana, Prarabdha is to be experienced presently and Aagami is avoided by acting selflessly.

14. The fruits of all actions are enjoyed in accordance with the motive that prompts actions. It is the motive that binds you. It is the motive that liberates you.

15. Actions produce Samskaras or potential impressions that coalesce together and form tendencies. These tendencies develop into habits and character. Karmas manufacture character and character manufactures WILL.

16. If the character is pure and strong, the WILL also will be pure and strong.

17. Good actions lead to good character and a pure WILL which alone can help you to transcend Prarabdha and Aagami Karmas through Purushartha or right exertion.

18. Learn to become wise. Learn to discriminate. Learn to control thoughts and desires. Nip evil thoughts in the bud. Renounce unholy thoughts and desires. Always entertain holy thoughts and sublime desires.

19. Develop a passion for Self-realisation, for freedom from births and deaths, for liberation from the bondage of Samsara. This one, strong, holy desire will annihilate all other worldly desires and will help your progress towards Freedom.

20. Understand well the theory of Karma and cut the three knots of Avidya (ignorance), Kama (desires) and Karma (selfish actions).

21. Then you are beyond the operation of the Law of Karma. Then you are a Jivanmukta or a liberated sage.

22. This is the highest goal of life. This is your highest and foremost duty. All the other duties are self-imposed through attachment, ignorance and delusion.

THE QUALIFICATIONS FOR A KARMA YOGIN

1. A Karma Yogin should be equanimous in all conditions.

2. He should not be elated by praise, nor should he be depressed by censure.

3. Knowing well that they are nothing but the fruits of his own past actions, the Karma Yogin should remain the same in praise and censure.

4. He should be indifferent to the pairs of opposites.

5. He should always be rooted inwardly in the Self.

6. He should always be blissful; he should radiate bliss and joy.

7. None is a foe or a stranger to him. He should feel and see his own Self in all beings.

8. He should be ever devoted to the commonweal, to the well-being of entire humanity.

9. He should possess no special love for any particular being, but should treat all alike.

10. He should always serve with Atmabhav or Narayanabhav.

11. 'Let me do my duty'—should be his motto. Love for love's sake. Work for work's sake.

12. He should always maintain the Nimittabhav, if he is a student of Bhakti Yoga, or the Sakshibhav, if he is a student of Jnana Yoga or Vedanta.

13. He should never accept gifts.

14. He should be an embodiment of divine virtues.

15. He should always talk sweet, pleasing words that will offend none.

16. He should adapt, adjust and accommodate in relation to all and under all circumstances.

BHAVA IN KARMA YOGA

1. Karma Yoga is selfless service without any attachment whatsoever to the actions and their fruits.

2. The mind must be completely shaved. Then only can there be real non-attachment.

3. The mental state of non-attachment to actions and their fruits can be achieved in two ways.

4. The student of Vedanta or the Jnana Marga develops Sakshi Bhav through discrimination and self-analysis. The Bhakta develops the Nimitta Bhav and makes a complete self surrender at the lotus feet of the Lord.

5. "God alone is. God alone acts. Even a piece of straw cannot move without His Will.

6. "He is the doer. He alone is the enjoyer. I am but an instrument in His hands.

7. "He is the power that resides in the senses and the mind. The power of seeing, of hearing and talking all belong to Him.

8. "He utilises my mind and the senses and works out His Will.

9. "My body, mind, senses and all else belong to Him alone".

10. This is the Nimitta Bhav. Cultivate this Bhav always and act accordingly.

11. "All actions are done by the qualities of Nature only.

12. "Prakriti works. Prakriti acts.

13. "I am the pure Atman, the eternal Self, Asanga, Akarta and Abhokta. I am the silent witness.

14. "Seeing, hearing, talking, acting, etc., all belong to the senses. They are Dharmas of the senses. I have nothing to do with them.

15. "I am Nirlipta. I am distinct from the mind and the senses, I am the eternally pure, perfect, immortal Atman".

16. This is the Sakshi Bhav.

17. While serving others, the Vedantin should visualise his Self in others, whereas the Bhakta should see the Lord in other faces.

18. Understand the above Bhavas fully. Daily meditate on them and act accordingly, without attachment to or identification with work. You will soon attain God-consciousness.

19. This is Jnana. This is Jnanagni which burns the fruits of all actions and liberates you from bondage.

HOW TO BECOME A KARMA YOGIN

1. Be humble. Be polite.

2. Mentally renounce the world, but physically live in it to act.

3. Remain in the world without getting tainted by it, just like the lotus leaf in the water.

4. The child is the father of the man. Woman is the backbone of society. The rogue is a saint-in-the-making.

5. Bow to and respect the child, the woman as well as the rogue equally.

6. Salute every being you come across, be it a man, woman or child. If you feel shy, prostrate mentally.

7. However poor you may be, still set apart a tenth of your income for charity.

8. Always be adaptable. Never argue.

9. See God in every face. Behold the Lord in all creatures.

10. Serve the saints and sages. Have Satsanga with them.

11. Share with others what you have. Give, give and give.

12. Service begins at home. Serve your parents. They are the visible forms of God on earth.

13. Serve the sick. Serve the poor and the needy. Serve the humanity in general.

14. Fix the mind on the Lord, and give the hands to work. Sing God's Name while serving others.

15. No work is mean to a Karma Yogin. Do not make any difference between menial and respectable work.

16. Feed the poor. Clothe the naked. Comfort the distressed.

17. Work without egoism. Serve with Atma Bhav or Narayana Bhav.

18. Do actions as your duty—duty for duty's sake.

19. Do not expect even thanks or appreciation for your work.

20. Scrutinise your inner motives always. Crush selfish motives.

21. Learn first-aid. Be of help in times of emergency.

22. Give up Abhimana of all sorts—Vairagya Abhiman, male-female Abhiman, Sewa Abhiman, Tyagi Abhiman, Doctor-judge Abhiman, etc.

23. Never feel 'I have helped that man'. Always think 'the Lord has given me an opportunity to serve Him'.

24. Always be on the lookout for opportunities to serve. Never miss even a single opportunity.

25. Do not be attached to the work. You must be able to give it up at any moment.

26. If you are an advocate, plead for the poor without fees. If you are a doctor, treat the poor free. If you are a teacher, give free tuition to poor boys. Help them with books.

27. Be actively pure, helpful and self-sacrificing. Discipline the body and the mind again and again for fiery service.

28. Non-attachment to work does not mean indifference.

29. Selfless actions are not soul-less or heartless actions.

30. You should put your heart and soul joyfully in all that you do.

31. Remember always that you are serving the Lord, that your actions are expressing His Will.

32. Follow the above instructions carefully and practise them with every breath of yours. You will soon shine as a dynamic Karma Yogin.

APPENDIX B

CATEGORIES IN KARMA YOGA

1. Karma is threefold, viz., Kayika (bodily), Vachika (verbal) and Manasika (mental).

2. There are two kinds of Karma or Karma Vibhaga: (a) Sakamya Karma, (b) Niskamya Karma.

(a) Sakamya Karma includes all spiritual sacrifices and other duties enjoined on man for the attainment of Swarga and other worlds. It is attended with birth and death and rebirth called the wheel of Samsara or Avagamana.

(b) Niskamya Karma Yoga leads to Chitta Suddhi or purification of the mind and prepares the aspirant for the reception of the light of Knowledge. The Niskamya Karma Yogi is one whose goal of life is freedom from the wheel of birth and death. Nishkamya Karma is the Sadhana for the attainment of this freedom.

3. Karma is of three kinds: (a) Sanchita, (b) Prarabdha and (c) Aagami.

Prarabdha is one's own previous Karmas which gave rise to the present incarnation. They are threefold; Iccha, Aniccha and Paraeccha. Sanchita is the accumulated Karmas which are yet to bear fruit, of which Prarabdha forms a part.

Aagami Karma is the current actions which will fructify in future. The actions performed by a Jivanmukta after his realisation is also termed Aagami Karma.

4. There is a further general classification of Karma which falls under five heads: Satkarma, (good deeds), Dushkarma or Kukarma (bad deeds), Akarma (inaction), Misrita Karma (mixed deeds), and Vikarma (perverted actions).

By Satkarma one attains the world of Devas; by Dushkarma, Vikarma and Akarma one attains the lower births and by Misrita Karma one attains the human birth.

5. Karma has been further classified under the following particular heads:

Nityakarma—obligatory duties: Sandhyavandana, Agni- hotra, Pancha-maha-yajna. Non-performance of these brings Pratyavaya which can be nullified by Prayaschitta. Performance of Nitya Karma does not accrue any special merit.

Naimittika Karma: Occasional duties like Darsha Poornima, Sraaddha ceremonies, duties to be done on special occasions like eclipse, Sankranti, etc.

Prayaschitta Karmas are purificatory acts for one's act of omission and commission like Chandrayana, Krishchara, Panchagni Tapas, standing in neck-deep water and doing Japa, standing on one leg for the whole day and so on.

Kamya Karma: Optional duties like Putrakamesti, (sacrifice for getting son), Jyotishtoma (for attaining Swarga), etc. These are actions done with a definite purpose or desire behind.

Nishiddha Karma: These are forbidden acts like eating meat, drinking liquor, taking onion, garlic, indulging in gambling, stealing, contact with others' wives and so on.

6. Twofold is the nature of Karma which concerns an individual: (1) Swadharma is one's own duty as ordained by the Scriptures. (2) Paradharma is the duties prescribed for another.

7. Humanity is divided into four main castes and into four different orders.

8. The duties vary according to one's own Varna and Ashrama.

9. Four Varnas (castes) are Brahmana, Kshatriya, Vaisya and Shudra.

Four Ashramas (orders) are Brahmacharya, Grihastha, Vanaprastha and Sannyasa.

10. Duties of the four Varnas are given in Bhagavad Gita (XVIII—42, 43 & 44).

They are Sama, Dama, Tapas, Saucha, Kshanti, Arjava, Jnana, Vijnana and Astikya—self-control, internal and external penance, cleanliness, tolerance, straightforwardness, knowledge and faith. These are Karmas of a Brahmana.

Sauryam, Tejas, Dhriti, Darkhya, Dana, Ishwara Bhava— courage, valour, shrewdness, non-desertion from battle, lordly nature—these are the duties of a Kshatriya.

Agriculture, protection of cows and trade are the duties of a Vaishya.

Service of the other three castes is the duty of the Sudra.

11. Duties of the four orders:

Brahmacharya: Performance of Sandhya, service of Guru, practice of Brahmacharya and study of Vedas.

Grihastha: Study and teaching of the Vedas, protection of the family, performance of the Panchamaha Yajna and worship of God.

Panchamahayajnas are Devayajna, Pritriyajna, Atithi Yajna, Bhuta Yajna and Brahmayajna, i.e., sacrifices to the gods, sacrifice to the manes, receiving guests, feeding of animals and study of scriptures (the Vedas).

Vanaprastha: Retirement into the forest, worship of fire, study of the Aranyakas, Upanishads and worship of God.

Sannyasa: Atmachintan (meditation on the Self), study of the Prasthanatrayi, and Self-realisation. After realisation he may give out and share with other less evolved brethren the Knowledge he has acquired.

Sannyasins are of four types: Kutichaka, Bahudaka, Hamsa, Paramahamsa.

Avadhoota is of a very high order who, having attained the highest realisation, are above all rules. They are also called Ativarnashramis.

12. The special duties of householders (Grihasthas) in regard to their domestic life after the marriage are the following:

Garbhadana—ceremony in connection with impregnation.

Pumsavana—ceremony for birth of a male child.

Simanta—ceremony during the 8th month of pregnancy to ensure safe delivery.

Jatakarma—post-natal ceremony (on birth).

Namakarana—naming (christening) ceremony.

Nishkramana—taking out the child, for the first time, in the open.

Annaprasana—first cereal-giving ceremony after 6 months.

Vapana—first shaving of head.

Karnavedha—boring hole in the ear.

Vratadesha—Upanayana or investiture with the holy thread.

Vedarambha—commencement of the study of Vedas.

Kriyavidhi—laying down rules of rituals.

Keshashanta—cutting of the hair before marriage.

Vivaha—marriage.

Agniparigraha—maintaining the sacred fire.

Tretagni Sangraha—collecting the three fires when starting to lead Vanaprastha life.

13. There are certain universal laws governing Karma: Law of cause and effect, Law of action and reaction, Law of compensation, Law of reincarnation, Law of retribution, Law of resistance.

14. In the practice of Niskamya Karma Yoga for Chitta Suddhi we have different Bhavas and techniques:

Non-expectation of fruits of actions.

Performance of selfless service untiringly and ungrudginly.

Feeling that "I am the instrument in the hands of the Lord."

Offering all works as worship of the Lord. Each action is a flower offered to the Lord.

Extreme toleration and patience.

Absence of grudge or silent feeling of remorse while doing service.

Doing service without consideration that "This is inferior work, this so superior work. I will do this and not that. Taking pleasure even in cleaning latrine." These ideas must be removed.

Serving the enemy. Seeing the Lord in him also.

Service to be done with Narayana Bhav or Atma Bhav.

Non-expectation of thanks or gratitude. Giving up the idea "I helped him; I served him." Feel "He gave me an opportunity for service; I am thankful to him."

Giving up of Kartritwa-Bhoktritwa Abhiman. Giving up Abhiman of status in life, Sannyasi Abhiman, Karma Yogi Abhiman, etc.

Scrutinise always inner motives. Rectify errors in Bhavana then and there.

Feel that the whole world is manifestation of God. Feel that you serve the Lord when you serve anybody.

Look for opportunities for service. Never lose any opportunity as it occurs.

Different ways of doing Karma Yoga.

You have to serve to the satisfaction of the party whom you are serving. It is not enough if you serve him just to please yourself or in a way which will please you.

CATEGORIES IN BHAKTI YOGA

1. Bhakti or devotion is supreme love for God. It is the consummation of immaculate emotions, undivided and absolutely selfless, for the one alone.

2. There are two kinds of Bhakti, viz., Kamya and Nishkamya. Kamya Bhakti leads to Nishkamya Bhakti: both are however poles apart. Kamya Bhakti is devotion to God for material and personal fulfilments. Nishkamya Bhakti is devotion with no strings attached.

3. The two kinds of Nishkamya Bhakti are Vaidhi or ritualistic worship, repetition of the Lord's names etc., and Ragatmika or profound, deep-rooted, inner love for God.

4. The four kinds of Bhaktas are: Aartha such as Draupadi and Gajendra, Jijnasu or seekers like Uddhava, Artharthi or those desirous of gaining some objects, and Jnani or the wise like Sukadeva.

5. The five kinds of Mukti or salvations are: Salokya or transmigration to the abode of the Lord, Samipya or to dwell near the Lord, Sarupya or similarity of form with the Lord, Sayujya or complete identity with the Lord, and Sarshti or possession of divine powers.

6. The nine modes of Bhakti are: Sravana or hearing the glory of the Lord, Kirtan or singing of His Name, Smarana or remembrance,

Padasevana or service of His feet either through ritualistic worship or service of the Guru or parents, country or humanity, Archana or offering of flowers, etc., Vandana or prostration before the Deity and all His manifestations, Dasya or the attitude of a devoted servant to his master, Sakhya or the attitude of friendship, and Atma Nivedana or total, unreserved self-surrender to the Lord.

7. The five kinds of Bhavas are: Santa or serenity and peace, Dasya or the attitude of a devoted servant, Sakhya or friendship, Vatsalya or paternal affection, and Madhurya or the attitude of transmuted love for the beloved; examples: Bhishma, Hanuman, Arjuna, Kausalya or Yashoda, and the Gopis or Gauranga, respectively.

8. The six means of developing Bhakti are: service of the suffering, the Mahatmas and the parents; repetition of God's Name or remembrance of God; Satsanga or company of the good; Hari Kirtan or singing of the Lord's Name; study of religious books or scriptures; and pilgrimage or sojourn in holy places.

9. The eight signs of Bhakti are: tears of love or Ashrupat, horripulation or Pulaka, shudder or Kampan, weeping or Rodan, ecstatic laughter or Hasya, perspiration or Sweda, fainting or Moorchha, and loss of speech or Swarabhanga.

10. The four qualifications of a Bhakta are humility; forbearance; disregard for praise, respect and acclimation; and constant repetition of the Lord's Name.

11. The five thorns in the path of devotion are pride, over emphasis on learning, status in society, beauty, and youth.

12. The two inner enemies in the path of Sadhana are lust and anger.

13. The ten vices that follow lust are: love for hunting, gambling, sleeping during the day, philandering or abusing others, company with undesirable women, drinking, singing erotic songs, amorous dancing, taking pleasure in listening to vulgar music, and aimless wandering.

14. The eight vices that follow anger are: injustice, rashness, persecution, jealousy, capriciousness, cheating, telling harsh words, and cruelty.

15. The three Trishnas or cravings are desire for wealth, desire for wife and children, and desire for name and fame.

16. The three great dangers in the path of devotion are association with women, wealth, and company of atheists.

17. The six requisites to devotion are: Nishkamya or absence of desire for obtaining fruits of service done; Ananya or undivided love for God alone; Avyabhicharini or intense love towards the chosen deity or Ishta Devata; Akhanda or unbroken, continuous flow of love; Sadachara Sahita or possessed with noble qualities and good conduct; and Akarta or deeply earnest and sober attitude.

18. The seven forms of divine love are: Sneha or deep affection, Mana or the sentiment of pleasant pride which denies the consummation of love so as to intensify the propensities thereof, Pranaya or love which makes the lover think himself at one with the beloved, Raga or deep detachment, Anuraga or transmuted attachment when profounder sweetness is discovered in the beloved, Bhava or deep emotion, and Mahabhava or transmuted emotion which merges in the awareness of union with the Lord.

19. The twenty-four Avataras are: Matsya, Kurma, Varaha, Nrisimha, Vamana, Parasurama, Sri Ramachandra, Sri Krishna, Buddha, Yajna, Kapila, Dattatreya, the Sanat Kumaras, Nara-Narayana, Sri Hari (when He appeared before Dhruva), Prithu Chakravarti, Rishabha, Hayagreeva, Sri Hari (when He saved Gajendra), Hamsa, Manvantara Ishta Devata, Dhanvantari, Vyasa, and Kalki.

20. The five forms of Vishnu are Narayana, Vaasudeva, Sankarshana, Pradyumna and Aniruddha.

21. The two kinds of Puja are external or ritualistic, and internal or mental contemplation.

22. The four kinds of Bhava in Puja are: Brahma Bhavana or the knowledge that the individual soul and the Absolute are one, Dhyana Bhavana or meditation according to the process of Yoga, Stuti Bhavana or singing of hymns and repetition of the Lord's Name, and Vaidika Bhavana or devotion while performing ritualistic worship.

23. The sixteen branches of Puja are: Asana or offering seat to the Ishta Devata; Swagata or welcoming the Lord; Padya or washing the feet of the idol; Arghya or offering sacred oblations; Achamana or sipping of water with the chanting of Mantras; Madhuparka or offering honey, clarified butter, milk and curd; Snana or bathing the idol; Vastra or clothing the idol; Abhushana or decorating the idol with or-

naments and jewels; Gandha or perfuming the idol; Pushpa or offering of flowers; Dhupa or burning of incense; Deepa or lighting the sacred lamp; Naivedya or offering of food; Tambula or offering betel leaves and nuts, etc., that are usually taken after food; and Vandana or prostration.

24. The four kinds of sounds are: Para or manifestation in Prana, Pasyanti or manifestation in mind, Madhyama or manifestation in Indriyas, and Vaikhari or manifestation in articulate expression. The first three remain deep and unfathomable.

25. The three kinds of Japa are Vaikhari or verbal, Upamsu or semi-verbal, and Manasik or mental.

26. The three kinds of Kirtan are Ekanta Kirtan or singing alone in solitude, Sangha Kirtan or singing in chorus, and Akhanda Kirtan or continuous chanting of the Lord's Name day and night, without a pause.

27. The ten offenses against Divine Name are: vilification of saints and devotees; differentiation among divine names; irreverence towards the preceptor; speaking slightingly of the scriptures; treating the glory of Name as nothing but exaggerated praise; committing sins under the cover of the Divine Name; practising fasting, charity, sacrifice, etc., without repeating the Name; recommending chanting of Name to atheists and irreligious persons who are not prepared to hear such advice; want of love for the Name, even after knowing its glory; and emphasis of 'I' and 'mine' and attachment to objects of enjoyment.

28. The five acts of Ishwara are creation, preservation, destruction, veiling, and showering of divine grace.

29. The six qualities of the Lord are: absolute divine powers (Aiswarya), undivided righteousness (Dharma), perennial wealth of all kinds (Sri), undiminished honour, fame and glory (Yasha), absolute knowledge (Jnana), and total renunciation (Vairagya).

30. The three kinds of Karma are: Sanchita or accumulated actions done in previous incarnations, Prarabdha or the portion of the Sanchita Karma to be borne fruit now in this birth, and Aagami or the action we do now which will bear fruit in this or the next birth.

31. The five kinds of Aagami Karmas are: Nitya or actions of obligatory nature; Naimittika or that which are incidental on certain

occasions; Kamya or those proceeding from desire for wealth, wife, children, etc.; Nishiddha or prohibitive actions as stealing, telling untruth, committing violence, etc.; and Prayaschitta or actions expiatable through repentance and performance of good deeds.

32. The nine stages in Bhakti are: Satsanga or Svadhyaya, admiration of the Lord and His creation, Sraddha or unshaking faith, devotion or the practice of Sadhana, Nishtha or a devout attitude, Ruchi or taste for hearing of and chanting the Lord's Name, Rati or intense attachment, Sthayi Bhava or steady and continuous devotion to God, and Maha Bhava.

33. The four kinds of Purusharthas are: Dharma (righteous performance of one's own duties), Artha (utilisation of wealth), Kama (satisfaction of desires) and Moksha (liberation from birth and death).

CATEGORIES IN RAJA YOGA

1. There are eight branches in Raja Yoga: Yama, (restraint), Niyama (observances), Asana (posture), Pranayama (breath-control), Pratyahara (abstraction), Dharana (concentration), Dhyana (meditation), and Samadhi (superconscious state).

2. The Yamas are five: Ahimsa (non-injury), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (continence), and Aparigraha (non-acceptance of gifts conducive to luxury).

3. The Niyamas are five: Soucha (cleanliness), Tapas (austerity), Svadhyaya (study), and Ishwarapranidhana (adoration of God).

4. Ahimsa is of three kinds: physical, verbal and mental.

5. Soucha is of two varieties: external and internal.

6. Tapas has three aspects: Tapas of mind, speech and body.

7. Pranayama has got three processes: Puraka (inhalation), Kumbhaka (retention) and Rechaka (exhalation).

8. Kumbhaka is of two varieties: Sahita (with inhalation), and Kevala (without either inhalation or exhalation).

9. Dharana is of two kinds: Bahir-lakshya Dharana (concentration on an external object) and Antar-lakshya Dharana (concentration on an internally visualised object).

10. Dhyana is of two kinds: Saguna (meditation on the Supreme

Being with attributes) and Nirguna (meditation on the attributeless Absolute).

11. Samadhi is twofold: Samprajnata or Savikalpa and Asamprajnata or Nirvikalpa.

12. Savikalpa Samadhi is of six kinds: Savitarka (with argumentation), Nirvitarka (without argumentation), Savichara (with deliberation), Nirvichara (without deliberation), Sananda (blissful), and Sasmita (with individual consciousness).

13. Siddhis are eight: Anima (becoming extremely minute), Mahima (becoming extremely large), Laghima (becoming extremely light in weight), Garima (becoming very weighty), Prapti (the power of reaching any place or object), Prakamya (the power of having all wishes of whatever description realised), Ishitwa (lordship of the universe), and Vashitwa (the power to bring everything under subjection).

14. Vairagya is of three kinds: Manda (dull), Madhya (moderate) and Adhimatra or Teevra (intense).

15. Vrittis are five: Pramana (right knowledge), Viparyaya (wrong knowledge), Vikalpa (doubt), Nidra (sleep), and Smriti (memory).

16. Pramanas are three: Pratyaksha (direct perception), Anumana (inference), Agama (scriptural testimony).

17. Kleshas or afflictions are five: Avidya (ignorance), Asmita (egoism), Raga (attachment), Dwesha (hatred), and Abhinivesha (clinging to earthly existence).

18. Mental States are five: Kshipta (distracted), Moodha (dull), Vikshipta (slightly distracted), Ekagra (concentrated), and Niruddha (inhibited).

19. Processes of achieving Nirodha are twofold: Abhyasa (practice) and Vairagya (dispassion).

20. Obstacles to Yoga are nine: Roga (disease), Styana (dullness), Samsaya (doubt), Pramada (heedlessness), Alasya (laziness), Avirati (sensuality), Branti-Darshana (deluded perception), Alabdha-bhumikattva (non-attainment of concentrated state), and Anavastitva (instability).

21. Auxiliary factors leading to distraction are: Duhkha (pain),

Daurmasya (despondency), Angamejayatva (tremour or nervousness of the body), Svasa (process of inhalation), Prasvasa (exhalation).

22. Pacification of the mind is achieved by four means: *Maitri* or friendliness towards those who are happy, *Karuna* or compassion towards those that are in misery, *Mudita* or gladness towards those who are virtuous, and *Upeksha* or indifference towards the wicked.

23. Kriya-Yoga is threefold: Tapas (austerity), Svadhyaya (study), and Ishwarapranidhana (adoration of God).

24. Samyama is a combination of three processes: Dharana, Dhyana and Samadhi.

25. Yogis are of three gradations: Aarurukshu (one attempting to climb), Yunjana (one engaged in practice) and Yogaroodha (one established in Yoga).

26. Vairagya (dispassion) is of two kinds: Apara (lower) and Para (higher).

27. Apara Vairagya has four stages: Yatamaana-samjna (perception of the defects in the objects of enjoyment), Vyatireka-samjna (struggle to make one's self-restraint more complete), Ekendriya-samjna (struggle for controlling the mind), and Vasheekara-samjna (complete subjugation of the mind and the senses).

CHAKRAS AND PLEXUS

Muladhara Chakra corresponds to the sacral plexus; Svadhisthana to the prostatic plexus; Manipura to the solar plexus or the epigastric plexus; Anahata to the cardiac plexus; Vishuddha to the laryngeal or pharyngeal plexus; Ajna to the cavernous plexus.

CATEGORIES IN HATHA YOGA

1. The main Nadis in Hatha Yoga are Ida, Pingala, and Sushumna.

2. There are five distinct practices in Hatha Yoga: Asana, Pranayama, Bandhas, Mudras and Kriyas.

3. Purificatory Kriyas are of six kinds: Dhauti, Bhasti, Neti, Tratak, Nauli and Kapalabhati.

4. The classification of Asana is made in six groups: topsy-turvy, forward-bending, backward-bending, sideways-bending, spinal-twist and meditative-poses.

5. Dhauti is of five kinds: Varisara, Vatasara, Agnisara, Bahishkriya and Vamana Dhautis.

6. Bhasti is of two varieties: Sthala Bhasti and Jala Bhasti.

7. The Pranas are five: Prana, Apana, Vyana, Udana and Samana.

8. The Chakras are six: Muladhara, Swadhishtana, Manipura, Anahata, Vishuddha and Ajna Chakras.

9. The Deities presiding over the Chakras are: Brahma and Ganapati, Vishnu, Rudra, Sadashiva and Shambhu.

10. The two states of the Kundalini are: Supta (dormant) and Jagrata (awakened).

11. The triple combination of Bandhas or the Bandha-traya are composed of Mula-bandha, Jalandhara-bandha and Uddiyana-bandha.

12. The Chakras above the Ajna-chakra are: Guru-chakra, Soma-chakra, Manas-chakra and Lalana-chakra.

13. Triveni is the plaited knot made by three Nadis: Ida, Pingala and Sushumna at the Ajna-chakra centre in the Trikuti.

14. Merudanda is the back-bone column through the middle of which the central canal of the Sushumna Nadi passes from Muladhara up to Sahasrara.

15. Nauli Kriya is three-fold in variety: Madhyama Nauli, Vama Nauli and Dakshina Nauli.

16. Granthis or knots that obstruct the upward ascent of the Kundalini Shakti are three in number, i.e., Brahma-Granthi, Vishnu-Granthi and Rudra-Granthi.

17. Locations of the Granthis are three: Vishuddha Chakra (Rudra), Manipura Chakra (Vishnu) and Muladhara (Brahma).

18. Pranayamas in Hatha Yoga are of eight kinds: Bhastrika, Bhramari, Plavini, Seetali, Sitkari, Suryabheda, Ujjayi and Murcha.

19. The ninth Pranayama for daily practice is the Sukha-purvak, i.e., an easy, comfortable Pranayama consisting of inhalation, retention and exhalation.

20. The stages in the practice of Yoga are four: Aarambha-avastha, Ghata-avastha, Parichaya-avastha and Nispatti-avastha.

21. Nada or the mystic inner sounds heard by the Yogi are of twelve different kinds: Vina (lute), tinkling of bells, flute, hum of bees, Mridanga, horn, conch, cymbal, drum, thunder and the roar of ocean.

22. Signs of perfection in Hatha Yoga are eight: the body becomes slim, speech becomes eloquent, inner sounds are distinctly heard, eyes are clear and bright, body is free from all diseases, seminal fluid is transmuted, digestive power is increased and the Nadis become purified.

23. The things to be avoided by the Hatha Yoga practitioners are: bad company, basking near the fire (in winter), sensual contact, bathing very early in the morning, fasting too much, and exhausting physical work.

24. The four dangerous things that bring downfall to the Yogi are: over-eating, too much talk, impure company and greed.

25. The six things that bring success to the Yogi are: cheerfulness, perseverance, courage, right knowledge, firm belief in the words of the Guru and avoidance of intimacy with anybody.

26. Yama according to Hatha Yoga is tenfold: Ahimsa (harmlessness), Satya (truthfulness), Asteya (non-stealing), Brahmacharya (continence), Kshama (forbearance), Dhriti (fortitude), Daya (mercy), Aarjava (straightforwardness), Mitahara (moderation in diet) and Suchi (purity).

27. Niyama is also tenfold: Tapas (austerity), Santosha (cheerful bearing), Shraddha (faith), Dana (charitable disposition), Satsanga (good company), Lajja (modesty), Mati (sound mind), Japa (repetition of divine name), Ishwararchana (worship of God) and Vrata (observances of vows).

CATEGORIES IN VEDANTA

INTRODUCTION

The Prakriyas or the different categories in the philosophy of Vedanta are the fundamental rudimentary principles with which its

ethics and metaphysics are built up. They take into account both the unmanifest and the manifest, Brahman, Maya, Ishwara, Jiva and the universe. The nature of the Reality, the characteristics of the phenomenal appearance and the constitution of the individual selfs are the main themes of Vedantic discussion.

Sri Sankaracharya says that one must possess the fourfold qualification of Sadhana before entering into the study of Tattwa-Bodha or the Knowledge of the Vedantic categories and the Nature of the Atman. Sincere aspirants who have an ardent aspiration, faith, perseverance and purity of conscience will find a way of self-transformation through this knowledge. A thorough understanding of these different categories is necessary before starting to study the actual philosophy of the Advaita Vedanta which abounds with severe logic and penetrating reasoning over the eternal verities of existence.

THE CATEGORIES

1. There are twenty-four Tattwas or Principles of the manifestation of Mula Prakriti:

The five Tanmatras or rudimentary principles of the elements: Shabda (sound), Sparsha (touch), Rupa (form of colour), Rasa (taste), Gandha (smell).

The five Jnana-Indriyas or organs of perception: Shrotra (ear), Tvak (skin), Chakshu (eye), Jihva (tongue), Ghrana (nose).

The five Karma-Indriyas or organs of action: Vak (speech), Pani (hand), Pada (feet), Upastha (genitals), Payu (anus).

The five Pranas or vital forces: Prana, Apana, Samana, Udana, Vyana.

The fourfold Antahkarana or the internal organ: Manas (mind), Buddhi (intellect), Chitta (memory or the subconscious), Ahamkara (egoism).

2. There are three bodies or Shariras: Sthoola-Sharira (gross physical body), Sukshma or the Linga-Sharira (subtle body), Karana-Sharira (causal body).

3. There are five Koshas or sheaths covering the Jiva: Annamaya (food sheath), Pranamaya (vital sheath), Manomaya (mental sheath), Vijnanamaya (intellectual sheath), Anandamaya (bliss-sheath).

4. There are six Bhava-Vikaras or modifications of the body:

Asti (existence), Jayate (birth), Vardhate (growth), Viparinamate (change), Apakshiyate (decay), Vinashyati (death).

5. There are five gross elements: Akasha (sky), Vayu (air), Agni (fire), Apas (water), Prithivi (earth).

6. There are five Upapranas or subsidiary vital airs: Naga, Kurma, Krikara, Devadatta, Dhananjaya.

7. There are six Urmis or waves (of the ocean of Samsara): Shoka (grief), Moha (confusion or delusion), Kshut (hunger), Pipasa (thirst), Jara (decay or old age), Mrityu (death).

8. There are six Vairis or enemies: Kama (passion), Krodha (anger), Lobha (greed), Moha (infatuation or delusion or confusion), Mada (pride), Matsarya (jealousy).

9. Maya is twofold: Vidya (knowledge), Avidya (ignorance).

10. Vidya or knowledge is twofold: Para (higher), Apara (lower).

11. Avasthas or states of consciousness are three: Jagrat (waking), Swapna (dreaming), Sushupti (deep sleep).

12. Shaktis are two: Avarana (veil), Vikshepa (distraction).

13. Jnana-Bhumikas or degrees of knowledge are seven: Subheccha, Vicharana, Tanumanasi, Sattwapatti, Asamsakti, Padartha-Abhavana, and Turiya.

14. Ajnana-Bhumikas or degrees of ignorance are seven: Bija-Jagrat, Jagrat, Maha-Jagrat, Jagrat-Swapna, Swapna, Swapna-Jagrat, Sushupti.

15. Sadhana is fourfold: (1) Viveka (discrimination); (2) Vairagya (dispassion); (3) Shat-sampat: (six virtues), viz., (i) Sama (tranquillity of mind), (ii) Dama (self-restraint or control of the senses), (iii) Uparati (cessation from worldly activity), (iv) Titiksha (fortitude or power of endurance), (v) Shraddha (faith in God, Guru, scriptures and the Self), (vi) Samadhana (concentration or one-pointedness of mind); and (4) Mumukshuttwa (yearning for liberation).

16. The Nature of Atman or Brahman is threefold: Sat (Existence), Chit (Consciousness), Ananda (Bliss).

17. The Granthis or knots of the heart are three: Avidya (ignorance), Kama (desire), Karma (action).

18. The defects of the Jiva are three: Mala (impurity), Vikshepa (distraction), Avarana (veil of ignorance).

19. The Vrittis or modes of the mind are two: Vishayakara-Vritti (objective psychosis), Brahmakara-Vritti (Infinite Psychosis).

20. Gunas or qualities of Prakriti are three: Sattva (light and purity), Rajas (activity and passion), and Tamas (darkness and inertia).

21. The Puris or cities constituting the subtle body are eight: Jnana Indriyas, Karma-Indriyas, Pranas, Antahkarana, Tanmatras, Avidya, Kama, and Karma.

22. Karmas are three: Sanchita, Prarabdha, Aagami.

23. The nature of a thing is fivefold: Asti, Bhati, Priya, Nama, Rupa.

24. Bhedas or differences are three: Swagata, Sajatiya, Vijatiya.

25. Lakshanas or definitions of the nature of Brahman are two: Swarupalakshana, Tatasthalakshana.

26. Dhatus or constituents of the body are seven: Rasa (chyle), Asra (blood), Mamsa (flesh), Meda (fat), Asthi (bone), Majja (marrow), Shukra (semen).

27. There are four states of the Jnani: Brahmavit, Brahmavidvara, Brahmavidvariya, Brahmavidvarishtha.

28. Anubandhas or matters of discussion (themes) in Vedanta are four: Adhikari (fit aspirant), Vishaya (subject), Sambandha (connection), Prayojana (fruit or result).

29. Lingas or signs of a perfect exposition or a test are six: (i) Upakrama-Upasamhara-Ekavakyata: (Unity of thought in the beginning as well as in the end). (ii) Abhyasa (reiteration or repetition). (iii) Apurvata (Novelty or uncommon nature of the proof). (iv) Phala (fruit of the teaching). (v) Arthavada (eulogy, praise or persuasive expression). (vi) Upapatti or Yukti (illustration or reasoning).

30. Bhavanas or imaginations of the mind are three: Samshayabhavana (doubt), Asambhavana (feeling of impossibility), Viparitabhavana (perverted or wrong thinking).

31. Malas or impurities of the mind are thirteen: Raga, Dwesha, Kama, Krodha, Lobha, Moha, Mada, Matsarya, Irshya, Asuya, Dambha, Darpa, Ahamkara.

32. Kleshas or worldly afflictions are five:

Avidya (ignorance), Asmita (egoism), Raga (love), Dwesha (hatred), Abhinivesha (clinging to body and earthly life).

33. Taapas or sufferings are three: Adidaivika, Adibhautika, Adhyatmika.

34. Pramanas or proofs of knowledge are six: Pratyaksha (perception), Anumana (inference), Upamana (comparison), Agama (scripture), Arthapatti (presumption), Anupalabdhi (non-apprehension).

35. Minds are two: Ashuddha (impure), Shuddha (pure).

36. Meditations are two: Saguna, Nirguna.

37. Muktas are two: Jivanmukta, Videhamukta.

38. Muktis are two: Krama-Mukti, Sadyo-Mukti.

39. Samadhis are two: Savikalpa, Nirvikalpa.

40. Jnana is twofold: Paroksha (indirect), Aparoksha (direct).

41. Prakriti is twofold: Para, Apara.

42. Apara Prakriti is eightfold: Earth, Water, Fire, Air, Ether, Mind, Intellect, Egoism.

43. Prasthanas or the regulated texts of Vedanta are three: Upanishads (Shruti), Brahmasutras (Nyaya), Bhagavad Gita (Smriti).

44. There are two varieties of Granthas or texts: Pramana-Granthas and Prameya-Granthas. The texts are again divided into two sections: Prakriya Granthas and Shastra-Granthas.

45. Eshanas or desires are three: Daraishana (desire for wife), Vittaishana (desire for wealth), Lokaishana (desire for this world and the other world).

46. Species of beings are four: Jarayuja (born of womb), Andaja (born of egg), Swedaja (born of sweat), Udbhijja (born of earth).

47. The sentinels to the door of salvation are four: Santi (peace), Santosha (contentment), Vichara (enquiry or ratiocination), Satsanga (company of the wise).

48. States of the mind are five: Kshipta (distracted), Mudha (dull), Vikshipta (slightly distracted), Ekagra (concentrated), Niruddha (inhibited).

49. Gates of the body are nine: Two ears, two eyes, mouth, nose, navel, genitals, anus.

50. Avarana-Shakti is twofold: Asattva-Avarana, Abhana-Avarana.

51. Vikshepa-Shakti is threefold: Kriyashakti, Icchashakti, Jnanashakti.

52. Satta or existence is of three varieties: Paramarthika (absolutely real), Vyavaharika (phenomenal), Pratibhasika (apparent or illusory).

53. Knowledge is of two varieties: Swarupajnana (knowledge of the essential nature), Vrittijnana (psychological or intellectual knowledge).

54. Obstacles to Samadhi are four: Laya (torpidity), Vikshepa (distraction), Kashaya (attachment), Rasaswada (egoistic enjoyment).

55. The nature of the cosmic (Samashti) person (Ishwara) is threefold: Virat, Hiranyagarbha, Ishwara.

56. The nature of the individual (Vyashti) person (Jiva) is threefold: Vishwa, Taijasa, Prajna.

57. Cognition is effected through two factors: Vritti-Vyapti, Phala-Vyapti.

58. The meaning of the Tat-Twam-Asi Mahavakya is twofold: Vachyartha (literal meaning), Lakshyartha (indicative meaning).

59. Vedantic enquiry is practised through the methods of: Anvaya-Vyatireka, Atadvyavritti, Neti-neti doctrine, Adhyaropa-Apavada, Nyayas (illustrations), etc.

60. The meaning of the great dictum Tat-Twam-Asi ascertained through the considerations of Jahad-ajahad-lakshana or Bhaga-tyaga-lakshana, Samanadhi-karanya, Visheshanavisheshya-bhava, Lakshyalakshana-sambandha.

61. The important Vadas in Vedanta are: Vivartavada, Ajativada, Drishti-Srishtivada, Srishti-Drishtivada, Avaccheda- vada, Pratibimbavada, Ekajivavada, Anekajivavada, Abhasa- vada.

62. Vedantic contemplation is threefold: Sravana, Manana, Nididhyasana.

TWENTY HINTS ON MEDITATION

1. Have a separate meditation room under lock and key. Do not allow anybody to enter the room. Burn incense there. Wash your feet and then enter the room.

2. Retire to a quiet place or room where you do not fear interruption, so that your mind may feel secure and at rest. Of course, the ideal condition cannot always be obtained, in which case you should do the best you can. You should be alone, yourself, in communion with God or Brahman.

3. Get up at 4 a.m. (Brahmamuhurta) and meditate from 4 a.m. to 6 a.m. Have another sitting at night from 7 p.m. to 8 p.m.

4. Keep a picture of your Ishta in the room, and also some religious books, the Gita, the Upanishads, the Yoga-Vasishta, the Bhagavata, etc. Spread your Asana in front of the picture of your Ishta.

5. Sit in Padma, Siddha, Sukha, or Swastika Asana. Keep the head, neck and trunk in a straight line. Do not bend either forward or backward.

6. Close your eyes and concentrate gently in the Trikuti, the space between the two eye brows. Lock the fingers.

7. Never wrestle with the mind. Do not use any violent effort in concentration. Relax all the muscles and the nerves. Relax the brain. Gently think of your Ishta. Slowly repeat your Guru-Mantra with Bhava and meaning. Still the bubbling mind. Silence the thoughts.

8. Make no violent effort to control the mind, but rather allow it to run along for a while, and exhaust its efforts. It will take advantage of the opportunity and will jump around like an unchained monkey at first, until it gradually slows down and looks to you for orders. It may take some time to tame the mind, but each time you try, it will come around to you in a shorter time.

9. Saguna and Nirguna Dhyana: To meditate on a Name and Form of the Lord is Saguna-Dhyana. This is concrete meditation. Meditate on any form of God you like, and repeat His Name mentally. This is Saguna-Dhyana. Or, repeat OM mentally and meditate on abstract ideas like Infinity, Eternity, Purity, Consciousness, Truth, Bliss, etc., identifying these with your Self. This is Nirguna-Dhyana. Stick to one method. In the initial stages, Saguna-Dhyana alone is suitable for the vast majority of persons.

10. Again and again withdraw the mind from worldly objects when it runs away from the Lakshya, and fix it there. This sort of combat will go on for some months.

11. When you meditate on Lord Krishna in the beginning, keep His picture in front of you. Look at it with steady gazing without winking. See His feet first, then the yellow silken robe, then the ornaments around His neck, then His face, ear-rings, crown on the head, set with diamonds, then His armlets, bracelets, then His conch, disc, mace and lotus. Then start again from the feet and repeat the same process. Do this again and again for half an hour. When you feel tired look steadily on the face only. Do this practice for three months.

12. Then close your eyes and mentally visualise the picture and rotate the mind on the different parts, as you did before.

13. You can associate the attributes of God, as omnipotence, omniscience, purity, perfection, etc., during the course of your meditation.

14. If evil thoughts enter your mind, do not use your will-force in driving them. You will only lose your energy. You will only tax your will. You will fatigue yourself. The greater the efforts you make, the more the evil thoughts will return with redoubled force. They will return more quickly, also. The thoughts will become more powerful. Be indifferent. Keep quiet. They will pass away soon. Or, substitute good counter-thoughts (Pratipaksha-Bhavana method). Or, think of the picture of God and the Mantra, again and again, forcibly. Or, pray.

15. Never let a day pass without meditation. Be regular and systematic. Take Sattwic food. Fruits and milk will help mental focusing. Give up meat, fish, eggs, smoking, liquors, etc.

16. Dash cold water on the face to drive off drowsiness. Stand up for 15 minutes. Or, have a brisk walk. You may do a few rounds of physical exercises, quickly. Do Bhastrika and Kapalabhati Pranayamas. Or lean upon an improvised swing for 10 minutes, and move yourself to and fro. Do 10 or 20 mild Kumbbakas (Pranayama). Do Sirshasana and Mayurasana. Take only milk and fruits at night. By these methods you can combat sleep.

17. Be careful in the selection of your companions. Give up going to talkies. Talk a little. Observe Mowna for two hours daily. Do not mix with undesirable persons. Read good, inspiring, religious books. This is a substitute for good company, if you do not get positive good company. Have Satsanga. These are all auxiliaries to meditation.

18. Do not shake the body. Keep it as firm as a rock. Breathe

slowly. Do not scratch the body every now and then. Have the right mental attitude as taught by your Guru.

19. When the mind is tired, do not concentrate. Give it a little rest.

20. When an idea exclusively occupies the mind, it is transformed into an actual physical or mental state. Therefore, if you keep the mind fully occupied with the thought of God alone, you will get into Nirvikalpa-Samadhi very quickly. So, cheer up, and exert in right earnest.

FOUR KINDS OF MEDITATION

1. Meditate on the consciousness as a witness of the modifications of the mind such as desire, etc., which are to be regarded as perceivable objects. This is internal objective meditation.

2. Meditate: I am Asanga (unattached), Satchidananda (Existence-Knowledge-Bliss), self-luminous, free from duality (Advaita-Svarupa). This is internal subjective meditation.

3. Meditate by separating all names and forms from Sat-Vastu (Brahman) in any external object whatsoever. This is universal objective meditation.

4. Meditate that the Essence, the Satchidanandavastu (the Reality of Existence-Knowledge-Bliss) is the one, undivided essence. This is Absolute Meditation.

Bhakta's Meditation: A Bhakta considers God as a master or a parent or a son or a friend or a husband. He meditates on God's all-pervading form or Niyata Sakara-Swarupa (restricted form). The Bhakta sees God and feels the Presence of God outside him, everywhere, and does Ananya-chintana (undivided contemplation) of God.

The highest Bhakti (Para-Bhakti) is the perception of God alone everywhere, externally and internally. The highest Jnana is the experience of God alone, absolutely.

COURSE OF SADHANA

1. You must be able to sit on one Asana with head erect for a period of 3 hours at a stretch.

2. Practise Pranayama for half an hour daily.

3. You must get up at 4 a.m. and start meditation first. Then you

can have the practice of *Asana* and *Pranayama*. Meditation is most important.

4. Have concrete meditation. To begin with meditate on any form you like best. Feel the indwelling presence in the form and think of the attributes—purity, perfection, all-pervading intelligence, bliss absolute, omnipotence, etc. When the mind runs again and again bring it to the point. Have another sitting for meditation at night. Be regular in your practice.

5. Develop right thinking, right feeling, right action and right speaking.

6. Eradicate vicious qualities such as, anger, lust, greed, egoism, hatred, etc.

7. Discipline the *Indriyas*. Observe the vow of silence for two hours daily.

8. Develop virtues—forgiveness, mercy, love, kindness, patience, perseverance, courage, truthfulness, etc.

9. Keep daily spiritual diary regularly and stick to your daily spiritual routine at any cost.

10. Write your *Ishta Mantra*—'Hari Om' or 'Sri Rama' etc., in a note book one hour daily and send it to your Guru along with the spiritual diary at the end of every month.

11. Become a pure vegetarian.

RESOLVES FOR QUICK SPIRITUAL PROGRESS

1. Maintain a daily spiritual diary, and at the end of every month send a copy of it to your spiritual guide who will give you further lessons for your progress.

2. Keep a daily Mantra note-book and regularly write a page or two of your Ishta Mantra or Guru Mantra in ink.

3. Chalk out a routine for daily practice and stick to it at any cost. Distractions and obstacles are many. Be ever careful and vigilant.

4. Make a few resolves for practice during the New year as shown overleaf. Any of the resolves may be crossed out, added to or altered, to suit the individual temperament, convenience or stage of development.

5. Do not abruptly change the mode of living. You can grow and evolve quickly in the spiritual path, and develop your will power and control the mind and the senses by sticking to the resolves. Do not try the impossible at first. Take your resolves very cautiously and ascend step by step on the ladder of Yoga.

6. If you fail in any of the resolves through lack of self-control, unknowingly or by force of circumstances, you should perform some extra Maalas of Japa or give up one meal to remind yourself of the resolve and to impress upon the mind of the importance of these resolves (self-punishment).

7. The resolves form should be prepared in duplicate and one copy duly signed should be sent to your Guru so that you may not be tempted to relax your efforts or ignore the resolves or break any other under the slightest pretext or lame excuse.

8. Request all your spiritually inclined friends to maintain such resolves, daily spiritual diary and Mantra notebook. Thus you can elevate many from the quagmire of Samsara.

IMPORTANT RESOLVES

1. I will perform Asanas and Pranayamas for..... minutes daily.

2. I will take milk and fruits only in lieu of night meals once a week/fortnight/month.

3. I will observe a fast on Ekadasi days or once a fortnight/month.

4. I will give up.....(one of my cherished objects of enjoyment) once every.....days/month or for..... days/months.

5. I will not indulge in any of the following more than once every.....days/weeks or for.....months: (A) Smoking, (B) Cards, (C) Cinemas, (D) Novels.

6. I will observe Mouna (complete silence) for..... minutes/hours daily and.....minutes/hours on Sundays/holidays, and utilise the time in concentration, meditation, Japa and introspection.

7. I will observe Brahmacharya (celibacy) for..... weeks/months at a time.

8. I will not utter angry, harsh or vulgar words towards any one during this year.

9. I will speak the truth at any cost during this year.

10. I will not entertain hatred or evil thoughts towards any one.

11. I will give away.....paisas per rupee of my income in charity.

12. I will perform selfless service (Nishkamya Karma Yoga) for.....hours daily/weekly.

13. I will do.....Maalas of Japa daily (Maala of 108 beads).

14. I will write my Ishta Mantra/Guru Mantra in a notebook daily for.....minutes or.....pages.

15. I will study .....Slokas of Gita daily with commentary.

16. I will maintain a daily spiritual diary and send a copy of it every month to my Guruji for getting further lessons.

17. I will get up at.....a.m. daily and spend hours in Japa, concentration, meditation, prayer, etc.

18. I will conduct Sankirtan with family members and friends daily for.....minutes/hours at night.

Signature. . . . . .

Name and Address . . . . . .

Date . . . . . .

SPIRITUAL DIARY

(Items of Daily Routine)

1. How many hours did you sleep?

2. When did you get up from bed?

3. How long did you perform Asanas?

4. How long did you remain in one Asana?

5. How long did you practise physical exercises?

6. How long did you concentrate on your Ishta Devata (Saguna or Nirguna Dhyana)?

7. How long in Nama Smaran or Kirtan?

8. How long in study of religious books?

9. How long in the company of the wise (Satsanga)?

10. How long in disinterested service (Nishkamya Karma)?

11. How many Maalas of Japa?

12. How many Pranayamas?

13. How many Gita or Upanishad Slokas did you read or get by heart?

14. How many Mantras did you write?

15. How many hours did you observe Mauna?

16. How many days did you observe fast and vigil?

17. How much did you give in charity?

18. How many lies did you tell and with what self-punishment?

19. How many times you were angry and how long the anger lasted and what self-punishment did you impose?

20. How many hours did you spend in useless company?

21. How many times did you fail in Brahmacharya?

22. How many times did you fail in the control of evil habits and what self-punishment did you impose?

23. What virtue are you developing?

24. What evil quality are you trying to eradicate?

25. Which Indriya is troubling you most?

26. When did you go to bed?

Signature. . . . . .

Name and Address . . . . . .

For the month of . . . . . .

N.B. Maintain two copies of your spiritual diary with daily entries against each of the above-mentioned items. One copy of the diary should be kept with you as a record and the other may be sent to your spiritual guide for further instructions. If you cannot observe any of the items, give the reason in a separate note. Some of the items may be modified: as for example, a Christian might read the Bible instead of the Gita; he might sing the psalms instead of 'Nama Smaran'. Never be ashamed to put down your failures or mistakes. According to your preceptor's instructions modify your routine of Sadhana for the next month.

When you are performing Asanas, it is not essential that you have to do physical exercises in other ways. Item No. 4 refers to Asana for

Japa or meditation, and item 6 to deliberate concentration as a Sadhana to be cultivated, while item 11 combines meditation as well, since Japa without meditation is hardly effective. Item 9 is a goading factor indicating to be selective about your company. Item 8, though a substitute for item 9, should be pursued without fail. As for item 10, you can devote a few hours on Sundays or holidays in helping any socio-spiritual organisation of your town, or you may yourself create some opportunity for the deliberate practice of some selfless service as a means to cultivate the attitude of non-attachment and selflessness for all your work. Item 12 refers to Sukha Purvak usually, but you may also include Bhastrika or Kapalabhati (in winter) and Shitali or Shitakari (in summer). Item 13 is meant for cultivating the habit to get by heart some Gita or Upanishad verses, by repeating which at your leisure hours you can derive immense inspiration. Item 14 is for developing concentration, and item 15 for conserving energy and cultivating self-restraint. Items 19 and 22 indicate that you should be ever vigilant, to keep a watch over yourself, while items 23 and 24 give you a constant persevering impetus to grow in spirituality. Item 25 is meant for your Guru to give you guidance.

OM TAT SAT

Several works of Sri Swami Sivanandaji on different systems of Yoga have already been published. The present publication can be called, in other words, the Yoga of Synthesis; for herein can be found, at a glance short, analytical notes on the systems of Raja Yoga, Bhakti and Vedanta.

It is generally agreed that Karma Yoga forms the preparatory basis for the other three paths. Therefore, a separate section on the same subject has been appended to this book.

The first section is comprised of the primary lessons on Raja Yoga given through the correspondence course of the Yoga-Vedanta Forest University (now Academy).

It should be noted, however, that no system can effect by itself an integral spiritual development of the personality of man. All systems are in fact inter-connected with each other. It is also true that some are very emotional by temperament, some prefer occultism and psycho-analytical investigations, and yet some others appreciate the philosophy of Vedanta more than any other system.

Each one has a particular preference for a particular course of Sadhana, and is at liberty to follow the path suited to his temperament. But if he is to achieve quick progress at all, on his chosen path, it is essential that he must take recourse to the help from the other systems. Triple Yoga, therefore, meets that need—providing the reader with an elementary knowledge of all the important branches of Yoga Sadhana.

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